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CONFERENCE ISSUE

JUNE 1955

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

A POWERFUL new tool for cancer diagnosis is being developed by the use of ultrasonic ranging based on the observation that the extremely high frequency sound is reflected more by cancerous tissue than normal tissue. A short "squeak" (too high to be heard) lasting a millionth of a second and repeated every thousand of a second is sent into the tissue, and by techniques similar to radar a picture is formed on the cathode-ray tube. Early detection of cancer and identification of tumors are made possible by this work at St. Barnabas Hospital, Minneapolis, Minnesota.

ANOTHER benefit by the application of atomic physics to human problems has been made by exposing the male fly of the screw worm of Curacao and Florida to radioactive cobalt to make the fly sterile. Thousands of sterilized males are released, and the eggs of the females which mate only once a year and with one male, if the male has been treated, will be sterile. With fewer flies hatching there will be fewer of the screw worms which cause millions of dollars of damage to livestock.

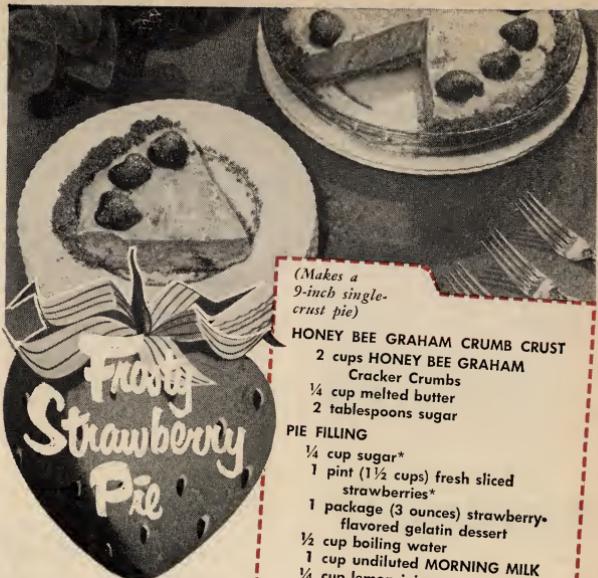
THE University of California expedition to Mount Makalu in the Himalayas in Nepal found spiders living at 20,000 feet elevation and small snails at 16,000 feet.

CECIL PIERCE at the Oregon State College experiment station at Union has found that shorn lambs fatten faster, about 17 percent more each day, and on less feed than unshorn lambs.

THE AFRICAN giant rat, *Cricetomys*, measures 12 to 18 inches long in the body, larger than a rabbit. It has a two-foot long tail and may have six-inch whiskers. For food it eats fruits, seeds, and berries.

AT THE time of Nansen's *Fram* expedition of 1893-96 there was an average of 144 inches of ice forming annually in the North Polar Sea, but at the time of the drift of the Russian icebreaker *Sedov* in 1937-40 it was only 85 inches.

JUNE 1955



(Makes a
9-inch single-
crust pie)

HONEY BEE GRAHAM CRUMB CRUST

2 cups HONEY BEE GRAHAM
Cracker Crumbs
1/4 cup melted butter
2 tablespoons sugar

PIE FILLING

1/4 cup sugar*
1 pint (1 1/2 cups) fresh sliced
strawberries*
1 package (3 ounces) strawberry-
flavored gelatin dessert
1/2 cup boiling water
1 cup undiluted MORNING MILK
1/4 cup lemon juice

*Or use one 12-ounce package frozen straw-
berries. Omit sugar if frozen berries are
sweetened.

Mix crumbs, butter and 2 tablespoons sugar
together. Line sides and bottom of 9-inch
pie plate.

Add 1/4 cup sugar to sliced strawberries. Dis-
solve gelatin in boiling water. Chill until it
forms a thick syrup (about 15 minutes).
Chill Morning Milk in refrigerator tray until
soft ice crystals form through milk (15 to
20 minutes). Whip until stiff (about 1 min-
ute). Add lemon juice and whip very stiff
(about 2 minutes longer). Fold whipped
Morning Milk and sweetened berries into
gelatin. Spoon into crumb crust. Chill about
2 hours until firm.

**No cooking
—just whip,
mix and chill!**

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and**

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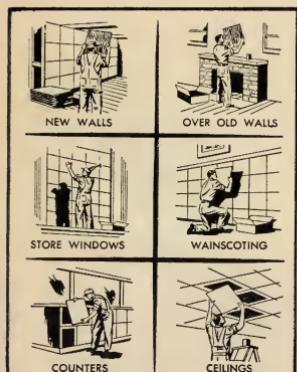
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A New Species of Society?

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

A MAJOR event in the field of scholarship was the publication in 1954 of volumes 7, 8, 9, and 10 of Arnold J. Toynbee's *A Study of History*.^{*} The first six volumes of this intriguing work appeared between 1935 and 1939. An abridged version of these same six volumes appeared in 1947, carefully prepared by D. C. Somervell. In Somervell's words the study began with the assumption that "the intelligible units of historical study are not nations or periods but 'societies'; and, that the intelligible 'society' is the unit identifiable as a 'civilization.'"

By this time every schoolboy has become familiar with Toynbee's hypothesis that civilization began about six or seven thousand years ago, and, that there have been some twenty-one of them. Some of these have disappeared; others exist as "fossils"; some now flourish(?). Not all have appeared at the same time. Many have been the outgrowth of predecessors. Some have been "affiliated" in interesting ways. "Encounters" between contemporary civilizations have produced not only wars, but also some of the most interesting phenomena of human experience. Not everyone, however, is familiar with the unique development Toynbee's hypothesis receives in the final four volumes which recently appeared. Fuller study and testing have convinced Toynbee, at least, that his use of the twenty-one civilizations as objects of study has served only to demonstrate that the most important object of study is neither civilizations, nations as such, nor events in time or space, but universal churches. Indeed, he argues that universal churches on occasion may represent a new and higher species of society.

In volume 7 he writes: "While a civilization may be a provisionally intelligible field of study, the Commonwealth of God is the only morally tolerable field of action. . ." (P. 513.) Toynbee's work is awakening much theological interest in scholarly circles throughout the world. But he himself, is what in the United States might be called a professor of international relations. Indeed, he is, and has been for many, many years, the Director of the Royal Institute of International Affairs,

London, England. The massive and fact-packed annual volumes entitled the *Survey of International Affairs*, encyclopedic in their scope, have impressed scholars and been widely used since their initial appearance in 1921.

It is Professor Toynbee's personal belief that "the four higher religions" (Christianity, Islam, Mahayana Buddhism, and Hinduism) are but "four variations on a single theme." And, that "if all the four components of this heavenly music of the spheres could be audible on earth simultaneously, and with equal clarity, to one pair of human ears, the happy hearer would find himself listening, not to a discord, but to a harmony." (Vol. 7, p. 428.)

With respect to current affairs, he also believes that among these "a reconciliation, on Christian initiative" is "not a chimerical hope to cherish" (p. 441) but perhaps something real—depending on men's current ability to "respond" to this "challenge."

He is greatly disturbed by modern man's worship—idolatrous worship, says he—of "the Leviathan state." He is no less disturbed by the observation throughout his study of history, that in universal churches as well, the all too frequent recourse of leadership and followership (in search of a "sure thing" or certainty in "salvation") is to regimentation and social drill. This has always driven creative leadership and creative individuals underground or crushed the precious fruits of individuality under the weight of "organization-worship"—anthropopathy. Often this creativity emerges in the form of a new religion. But then the danger recurs. He writes: "The Achilles' heel in the social anatomy of a civilization is . . . its dependence on mimesis as a 'social drill' for ensuring that the rank and file of mankind shall follow their leaders."

If universal churches in the modern sense are devices "able to overcome the political barriers between parochial states and even the cultural barriers between parochial civilizations" (7:433), then he declares that such churches should cease to "reimpose on their adherents the very bonds from which they had once set them free." (*Idem*.)

Jesus said we were to know the truth,

(Continued on page 478)

THE IMPROVEMENT ERA

*Oxford University Press, London, New York, and Toronto, 1954, (772, 732, 739, and 422 pages, respectively).

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The IMPROVEMENT ERA

"The Voice of the Church"



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Colorful yucca blossoms against the
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NOTE: Elder Harold B. Lee of the Council of the Twelve was the speaker on the "Church of the Air" program of the Columbia Broadcasting System's radio network, Sunday morning, April 3. Elder Thomas E. McKay, Assistant to the Council of the Twelve, and Presiding Bishop Joseph L. Wirthlin did not speak at the conference. The priesthood session of the conference was addressed by members of the First Presidency and by Former President Henry A. Matis of the Finnish Mission, and Elder Wendell B. Mendenhall. Their talks will appear in the *Conference Report*.

JUNE 1955

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MIA JUNE CONFERENCE 1955

June 10, 11, 12

MIA HAS come a long way since its first June conference which first convened May 30, 1896—fifty-nine years ago! But the same purposes that stirred ward, stake, and general board workers to come together then still move them to the spirit of gathering in 1955!

June conference will bring zest and new impetus in the MIA. Full to the brim with activity and interest, the program abounds in new tips for teaching, new alertness for activities, and new spirit for spirituality. It also will indicate ways to bring into accomplishment the great spectacles such as dance, drama, speech, and music, in order to help young people feel the solidarity that comes from knowing that there are many who believe as they do and find joy in the same kind of wholesome activity.

One of the features for the YWMIA this year will be the *History of the YWMIA* which will be available. In 1911 Susa Young Gates prepared the first *History of the YMIA*. This is the first history since that time and brings up-to-date the activities and departments in which the YWMIA had so long contributed to the strength and stature of the women of the Church. This history, prepared under the direction of the general presidency of the YWMIA, includes the thrilling story of the inspired origin of the Bee Hive department, the dramatic origin of the Gleaners, the stirring organization of the Mia Maids and the Junior Gleaners, as well as of the summer program, camping, and other activities.

Pre-conference features include a full day of sports and camping for everyone, regardless of whether he is engaged in this department or not. With the increase of leisure as a result of shortened work hours, wise direction needs to be given to the use of free time of both youth and adults. Those who wish to attend these sessions will find great reward.

The outline which follows, bare as it is, gives some concept of the wide range of interest and worth of the June conference program for June 1955:

JUNE MIA PRE-CONFERENCE EVENTS

WEDNESDAY, JUNE 8

9:00 a.m. DISTRICT DANCE SUPER-

VISORS—U of U Field House. Lunch—Lion House—\$1.80

2:00 p.m. STAGE ACTS REHEARSALS—U of U Women's Gym

4:30 p.m. NO. 1 GIRLS' DANCE REHEARSAL—U of U Field House (Girls dancing Thursday, June 9).

5:30 p.m. DRAMA FESTIVAL REHEARSAL—Roadshows—Park Stake Center, 736 So. 8th E.

6:00 p.m. GENERAL DANCE FESTIVAL REHEARSAL—U of U Field House and Stadium.

6:30 p.m. DRAMA FESTIVAL REHEARSAL—"San Juan Outpost"—Kingsbury Hall, U of U.

8:30 p.m. NO. 2 GIRLS' DANCE REHEARSAL—U of U Field House (Girls dancing Friday, June 10)

THURSDAY, JUNE 9

7:30 a.m. to 4:00 p.m. YWMIA CAMP INSTITUTE, Fairmont Park, 23rd So. & 9th East.

11:00 a.m. STAGE ACT REHEARSALS—U of U Stadium.

6:00 p.m. DRAMA FESTIVAL—Roadshows—Park Stake Center, 736 So. 8th E. (75c-25c)

6:30 p.m. ALL CHURCH RELAY—University of Utah Stadium.

7:00 p.m. MUSIC FESTIVAL REHEARSAL—Assembly Hall and Barratt Hall.

7:30 p.m. ALL DANCERS GATHER FOR FESTIVAL—U of U Field House.

8:30 p.m. DANCE FESTIVAL—U of U Stadium.

8:30 p.m. DRAMA FESTIVAL—1954 Prize Winning Play, "San Juan Outpost"—Kingsbury Hall (Tickets: 75c adults, 25c children).

MIA JUNE CONFERENCE EVENTS

FRIDAY, JUNE 10

8:00-9:10 a.m. RECEPTION—Tabernacle Grounds (Come early!)

9:30-11:30 a.m. GENERAL SESSION—Tabernacle.

11:45 a.m.-1:15 p.m. STAKE MIA SUPERINTENDENTS AND PRESIDENTS LUNCH—Hotel Utah.

1:30-3:30 p.m. GENERAL SESSION—Tabernacle.

3:45 p.m. REHEARSAL FOR MUSIC FESTIVAL—Tabernacle.

4:30 p.m. GOLDEN GLEANER SUPPER—Bonneville Stake House (135 Bonneville Drive, \$2.25—reservations necessary by June 4th).

6:30 p.m. DRAMA FESTIVAL—1954 Prize-Winning Play, "San Juan Outpost"—Kingsbury Hall (Tickets: 75c adult, 25c children).

6:30 p.m. ALL CHURCH RELAY—U of U Stadium.

7:30 p.m. ALL DANCERS GATHER FOR FESTIVAL—U of U Field House.

8:30 p.m. DANCE FESTIVAL—U of U Stadium.

8:30 p.m. DRAMA FESTIVAL—Roadshows—Park Stake Center, 736 So. 8th E. (75c-25c).

SATURDAY, JUNE 11

6:45-8:45 a.m. MASTER M MEN BREAK-

(Continued on page 452)

THE IMPROVEMENT ERA



what are YOU going to be when you grow up?

A doctor or a nurse...an engineer or a teacher...maybe even President? No goal is too high for their dreams to reach. And of course you want to help make those dreams come true...

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

April 1955

1 THE ANNUAL conference of the Primary Association began on Temple Square.

2 PRESIDENT David O. McKay was one of the speakers at a session of the Primary Association conference. The conference concluded today.

A general priesthood meeting was held in the Salt Lake Tabernacle. More than seventy other congregations of priesthood bearers situated in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California listened to this service by a direct closed circuit public address system.

The First Presidency announced the appointment of Elder Junius M. Jackson to the presidency of the New England States Mission, succeeding President J. Howard Maughan. President Jackson has been president of the Bonneville (Salt Lake City) Stake for several years. As a young man he served a mission in the Eastern States. In recent years he has been a counselor in the Yalecrest Ward, and a member of the Bonneville Ward, a member of the Bonneville Stake high council, and a counselor in the stake presidency. Mrs. Jackson is a member of the general board of the YWMIA. They are the parents of five children, four of whom will accompany them to the field of labor.

The First Presidency announced the appointment of Elder Theodore C. Jacobsen as president of the Eastern States Mission succeeding President Delbert G. Taylor. As a young man he filled a mission in Denmark. Long active in the work of the Church, at this call he was bishop of the Bonneville Ward, Bonneville (Salt Lake City) Stake. President Jacobsen's wife, the former Florence Grant Smith, and their three sons will accompany him to the field of labor.

It was announced that Elder Lee Jepson had been appointed to the general board of the Young Men's Mutual Improvement Association.

Many returned missionaries and servicemen held their semi-annual reunions.

3 THE one hundred twenty-fifth annual conference of the Church opened today on Temple Square. The

conference was broadcast, in part or entirely, by more than twenty radio stations and by fourteen television stations.

Elder Harold B. Lee of the Council of the Twelve addressed the nationwide radio audience on the Church of the Air program of the Columbia Broadcasting System.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, addressed the nationwide radio audience of the "Faith in Action" program of the National Broadcasting Company.

The semi-annual general conference of the Deseret Sunday School was held in the Tabernacle. Among the speakers were President Stephen L Richards of the First Presidency and Elder Adam S. Bennion of the Council of the Twelve.

4 SESSIONS of the one hundred twenty-fifth general conference of the Church continued on Temple Square.

An early morning agriculture meeting was held in the Assembly Hall.

A special missionary meeting was held during the evening in the Tabernacle.

Other groups held their reunions this evening.

5 GENERAL SESSIONS of the conference were recessed. Many of the conference visitors went to Provo, Utah, for special activities at Brigham Young University.

Mission presidents met with the General Authorities in special meetings.

The Presiding Bishopric conducted a special meeting in the evening in the Tabernacle.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Whitney Ward, Franklin (Idaho) Stake.

6 CONCLUDING sessions of the general conference were held in the Tabernacle.

It was announced that the Church now has a membership of 1,302,240.

Leroy J. Robertson's "Oratorio from the Book of Mormon" was presented this evening in the Tabernacle by the eighty-six piece Utah Symphony Orchestra and the 350 voices from the combined choruses of the University of Utah.

9 It was announced that Betty Jane Killpack and Velma Harvey had been appointed to the general board of the Young Women's Mutual Improvement Association.

Announcement was made that Elder Horace A. Christiansen had been appointed to the general board of the Deseret Sunday School.

10 ELDER LeGrand Richards of the Council of the Twelve delivered the address on the "Faith in Action" radio program of the National Broadcasting Company.

The Salt Lake Tabernacle Choir and the orchestra of Brigham Young University presented the eighth annual Easter choral service in the Tabernacle.

Elder Frank Carl Berg sustained as second counselor in the presidency of the Monument Park (Salt Lake City) Stake, succeeding Elder Kenneth P. Borg.

16 ANNOUNCEMENT was made that Mrs. Mary Rose Young and Mrs. Annie M. Ellsworth had been appointed to the general board of the Relief Society.

17 PRESIDENT David O. McKay dedicated the chapel of the St. George Fifth and Sixth wards, St. George (Utah) Stake.

President J. Reuben Clark, Jr. of the First Presidency, dedicated the chapel of the Owyhee Ward, Nyssa (Oregon) Stake.

Elder David H. Yarn, Jr., formerly second counselor in the presidency of the East Provo (Utah) Stake, sustained as first counselor, succeeding Elder B. West Belnap. Elder Harold S. Hintze sustained as second counselor in the stake presidency.

23 THE FIRST PRESIDENCY announced that Elder Marion G. Romney of the Council of the Twelve would soon tour the Australian Mission, and while there would divide the mission into two fields of labor.

24 PRESIDENT David O. McKay delivered the annual John A. Widtsoe memorial address before LDS students and their friends at the Los Angeles Institute of Religion.

THE IMPROVEMENT ERA

YOURS

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Appointees to General Boards of MIA

THREE NEW members have been added to the general boards of the Mutual Improvement Associations—Lee Jeppesen to the Young Men's, and Betty Jane Killpack and Velma Harvey to the Young Women's general board.



Lee Jeppesen

ELDER JEPPESEN of the South Twentieth Ward, Ensign (Salt Lake City) Stake, was born at Corinne, Utah, the son of Nephi and Rasmenna Jeppesen. During World War II he served in the Pacific Theater as a B-29 pilot. After the war he was graduated from the University of Utah.

Always active in the Church, he has labored principally in the Mutual, serving as ward dance director, ward activity counselor, Explorer leader, ward superintendent in the South Twentieth Ward, and activity counselor in the Ensign Stake superintendency. His wife is the former Frances Clawson. The couple have one daughter.



Betty Jane Killpack

BETTY KILLPACK began teaching in the auxiliary organizations of the Church when she was twelve years

old, when she was called to teach in the Sunday School. By the time she was old enough to be a Junior Girl in Mutual, she was teaching the Junior Girls' class. In the Ferron Ward, Emery (Utah) Stake, she served as dance and speech director, and also as teacher in the Gleaner class. In Helper, Utah, she was the dance director. She is the daughter of Mr. and Mrs. Clive Killpack of Ferron, Utah.

She has filled a mission to the California Mission, and has served as a missionary in the University (Salt Lake City) Stake. She has been president of the YWMIA of the West Eleventh Ward. At this call to the general board she was serving as the University Stake drama director. She is a Golden Gleaner. She is serving on the sports committee.



Velma Harvey

VELMA HARVEY also has grown from her youth in Church activity. She is the daughter of Mr. and Mrs. John M. Harvey of Tridell, Utah. She was graduated from the Alterra High School and the Alterra Seminary. She has filled a mission in the University (Salt Lake City) Stake, and has served in the YWMIA of the West Eleventh Ward, first as secretary and later as activity counselor. She is a director of the University Stake. She is a member of the Mia Maid committee.

CITY AT NIGHT

By Catherine E. Berry

THE CITY goes to sleep as if it feared To close its eyes upon the spreading dark; It leaves a night light burning in each street And hangs a moon above the square of park.

But like a watchful mother it can stir To instant wakefulness at any sound, To summon its resources to combat The threat of danger lurking in its bound.

THE IMPROVEMENT ERA

His Homestead

by Dorothy J. Roberts

His hands have fashioned here with woven poles,
In signature across the precious claim,
A zigzag barrier on virgin knolls
Inscribing this wild beauty to his name.

The road ribbons wend where his axles turned;
His brown arms labored; and his back was bent
Over tool in summer while color burned
And rocks were furnace till the light was spent.

Most beautiful is earth, loved by a man
Who fabricates his love with industry,
Shielding the cherished acres in his span,
Vigil of wilderness and native tree.

He weaves bare timber to a rugged seam,
And wheel-tracks rim the boundary of his dream.

—Photograph by Leland Van Wagoner



PEACE IN THE MOUNTAINS

By Leah Sherman

GO WITH the turning wheels on holiday;
A truant mind needs azure, foam-flecked
sky;
Promise yourself this day to gather peace:
Serenity from watching chipmunks play.
Out-distance ribboned roadway when your
mind
Grows stale. The quietness of mountain
lake
Is antidote for cities' pressured hold.
High in the uplands where the sky leans
down
To touch the treetops; air invigorates;
Add campfire songs to winter memories.
Stop where a singing stream can tantalize
With creel of rainbow trout for evening
meal.
Follow where brook and roadway cut
through hills
Into the pattern western evening spills.

BEYOND THE DOOR

By LeRoy Burke Meagher

OPEN the door to sorrow
When the morning sun is low;
Walk the shadowed gray earth grieving
For the hour that you would know.
Moisten your cup with weeping
That your tongue may taste the pain;
And your heart, accepting sadness,
Will be caught to joy again.

STAR SEARCH

By Maryhale Woolsey

ON CLOUDY evenings
I have watched searchlights
Explore the skies,
Assailing a canopy of mist.
... So soft, so unresistant,
Yet impenetrable to light or sight.
(Like the intangible barriers
Between me and what I desire!)

The bright beams stab vaguely,
This way, that way—seeking, lost . . .
Till suddenly shifting winds
Clear a passage.
And the eager rays dart through,
Freed to the far blue skyways
And the constant stars.

MESSAGE

By Lucile V. McCourtin

THE HUMMINGBIRD probes every fuchsia
Flame
Then rests his honeyed maw in pine bough
haven.

The jay cracks sunflower seeds
Then preens his zenith-blue in the same
lodging.
I, who have drunk my sorrow,
Take comfort from their healing normalcy.

OLD HOME

By Stanton A. Coblenz

NEVER AGAIN, perhaps, we shall re-enter
That house where once we labored,
laughed, and dreamed,
Dim rooms that were our life's retreat and
center,
Where warmly the redwood-filtered sun-
light beamed.

There through the years old friends have
congregated
By lamp and moonglow and the firelit
cheer,
Till their fond presence almost has created
Its own benign and loving atmosphere.

More than the walks of daisy, rose, and
aster,
More than the maple grove, the huge green
bay,
More than the cottage frame of wood and
plaster
Is given to them who tread our paths to-
day.

Part of our life, too deep for time's dispell-
ing,
Ghostlike remains behind that ivied door,
While we look skyward from a later dwell-
ing
To see the sun on hills unviewed before.



CHILDREN'S GAME

By Rose C. Demmitt

A GAME we played long, long ago
Before TV and radio
Is shining in my memory book
Where wistful eyes return to look.
We knew so many good ones, too,
Enjoyed when evening chores were through.
"Hide the Thimble" was one choice,
A game not overrun with noise,
And we were happy, everyone.
Whenever Mother joined the fun,
For when the thimble came to her,
Excitement set us all astir,
For sometimes like a cunning elf
She hid it somewhere on herself.
Then we would crowd around her knees
A-twitter like plum blossom bees
Until someone let out a cheer,
For they had spied it in her ear.
O we were happier then somehow
Than children are today, I vow.

LANGUAGE OF HANDS

By Elizabeth A. Hutchison

HANDS may speak a language
Rooted in the heart;
Babies know security
Caressing hands impart,
Those that make home beautiful,
Its many needs supply,
Are etched with toil and sacrifice
That love will not deny.
Outstretched hands of children
Pleading for their bread,
Speak war's desolation
With eloquent demand.
Hands beseech a blessing,
Humbly clasped in prayer,
That God will lift the burden
The heart finds hard to bear.

TWO THINGS

By Jane H. Merchant

TWO THINGS are beautiful
Beyond all other things,
The sky that comforts all,
The heart that sings.

So may my song of praise
Rise skyward, clear and strong,
Forever, for the sky
And for the song.

TO A DAUGHTER LEAVING

By Christie Lund Coles

GOOD-BYE now, no, it won't be long.
Are you sure you have all your things?
(Child, child, how can I let you go,
You who were sunlight, gossamer wings?)

The wedding was very lovely.
A kiss . . . Your lipstick didn't smear.
(There lies your doll forgotten,
So much, so much of you is here.)

Write often, tell me all the news.
The road is good, though somewhat steep.
(Hurry, hurry now, my darling,
Leave quickly so I can weep.)

BE TO ME

By Elaine V. Emans

BE to me a river flowing
Quietly to sea.
Be a cool and clean wind blowing
Often over me.

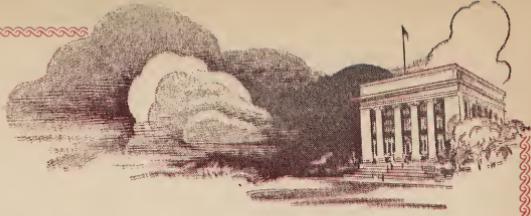
Be the challenge of a hill
When I have need to climb;
And be to me the peace of still
Woodlands at even-time.

Be the singing of a bird
Of strange enchanted lands,
Yet be old songs my heart has heard
And loves and understands.

Be the strength of trees that brace
Themselves against a storm,
But be a gentle lamplit place
Beyond the circle of harm.

Be the joys I cannot tell
But knew must surely come—
Yet be to me the deeps, as well,
Which I can never plumb.

THE IMPROVEMENT ERA



“...If Ye Humble Yourselves”*

by President David O. McKay

NOW, IN CONCLUSION of this inspirational conference, we wish to express once again our gratitude to all who have contributed to its success including those who have furnished these lovely flowers not only for the beauty of the flowers themselves, but especially for the spirit that prompted the giving. The calla lilies come from Berkley Stake, and the daffodils, from the Tacoma Stake through the courtesy of the Puyallup Daffodil Festival Committee of Tacoma.

We express appreciation to city officials for their efficient care in directing traffic during the conference; to the reporters; to radio and television stations, for the service in our own city and state and other states named throughout sessions—this service has been the means of permitting tens of thousands to hear the proceedings of the conference—to the daily papers, here in the city and in the state, we express appreciation for their co-operation and their efforts accurately to report the proceedings of this great conference.

Once again, we express appreciation and gratitude for those groups who have furnished such inspiring music—the men's chorus of the Tabernacle Choir last Saturday night; the Tabernacle Choir, faithful members, capable, inspiring; the Brigham Young University combined choruses. You who heard them will join me in expressing appreciation of their presence, as well as for their inspiring singing; and finally—and how glorious it is, to have our conference concluded with their singing—we express appreciation to our “Singing Mothers.” You notice the choir seats are filled, and also the two rows extending on each side of the gallery.

I should like to acknowledge with gratitude the presence of the Spirit of the Lord. After all, that is what makes a conference inspiring. I felt its uplifting influence last Saturday morning. It was about one hour after this unprecedented snow-storm swept over the valley. As Sister McKay and I approached the Tabernacle to fill our ap-

pointment with the Primary Association officers, we felt that there would probably be many vacant seats. It was snowing, in fact, it was almost a blizzard as we entered the Tabernacle. I shall never forget the inspiration that I felt as I looked over an audience that completely filled this historic building.

That morning, two great impressions came to my mind. One, that this demonstration of the Primary Association is but illustrative of other groups in the Church, equally active, equally responsible. There came to my mind the saying in Ephesians: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . .” (Eph. 4:11) and so forth. Seven organizations, including two of the Aaronic Priesthood, with 273,142 officers and teachers—teachers, guides, inspirers, of the membership of the Church, engaged in perfecting the Saints, working in the ministry, edifying the body of Christ.

When I listened to the Primary workers and heard them report several stakes that have one hundred percent enrolment, and the officers and teachers guiding them and teaching them, I was reminded of an article, a story I read twenty years ago in one of our national magazines. It is a story of a little boy who had wandered from his home into the “Badlands” of North Dakota.

On Tuesday, July 18, 1933, at about three o'clock in the afternoon, a little three-year-old lad was lost in the Badlands of North Dakota. He was bareheaded, barefooted, and wore only a pair of coveralls. The Badlands are noted for their pitfalls, canyons, rattlesnake holes, and as a rendezvous for wild animals.

Upon discovering that the little boy was missing, his parents began an immediate search. Later

(Concluded on following page)

*President McKay's summary address at the April general conference, Addresses of all the General Authorities are in the special General Conference section, beginning on page 395.

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

in the evening neighbors and friends were notified, an all-night search was made. Early Wednesday morning a neighbor rode sixteen miles to Walford City to give the alarm that a child was lost. Farmers, housewives, shepherds, cowboys, business and professional men, storekeepers, Boy and Girl Scouts, law officers without delay gathered on the town square at Schafer to hear Sheriff Thompson's instructions as follows:

"We are all going out to the Badlands to find and bring back the little Cornell boy. The best way I know to do this is for all of us to form into one single line and march out there. Each man, woman, and child of us will be spaced a few feet from each other. Every hole and canyon on the way must be searched. Every brush must be examined as we go along. This line, friends and neighbors, must not be broken. Every water hole, ravine, and cave must be searched thoroughly. Every square inch must be scanned by us as we go. It is the only way. I don't know how long our search will take, but Alfred Cornell is out in the Badlands somewhere, and when we turn back, the little fellow will be with us. We can only hope that we shall not be too late. Now, let's get going. I have appointed some of you deputies to ride on horseback so that there will be no slip-up, and there will be none if I know anything about the people of this state."

The lined formed—at 6:30 Thursday evening the boy was found kneeling at a water hole. His legs and feet were badly bruised and inflamed. His father and mother rushed to him clasping him in their arms and said, "How did you like it, lad?"

"Fine," answered the plucky little fellow and burst into tears.

When that ten-mile-line of human beings saw that the boy was found and really alive, a great cheer arose from 250 voices.

They had found that which was lost. They had answered the challenge, had overcome all obstacles and saved a life.

Two hundred seventy-three thousand, one hundred forty-two officers and teachers are assembled in the Church of Jesus Christ, going out to search for young boys and girls who are in the Badlands of immoral influences that surround us. Let us pray God that we

shall not be too late, and we shall not be if we will honor our callings and do our duty as urged upon us through this great conference.

I have time just to summarize the address given by King Benjamin at the conclusion of his great address as recorded in Mosiah:

". . . I say unto you . . . if ye . . . humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, . . .

". . . ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love another, and to serve one another." (Mosiah 4:11-15.)

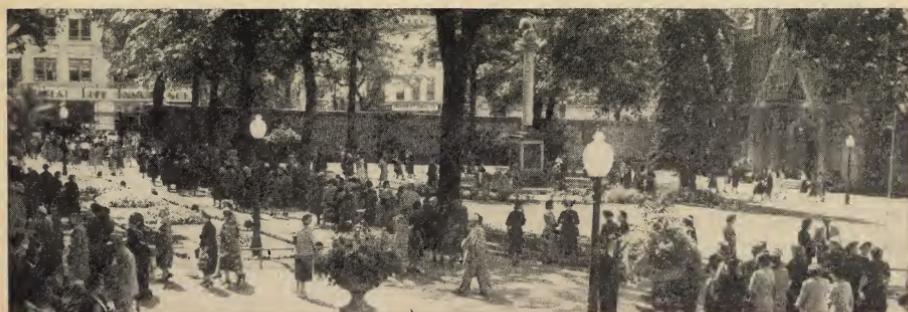
God bless you, officers and teachers of the Church in the Church of Jesus Christ.

May the love of our Redeemer be in each heart, and that means that that love will be expressed in serving one another, for—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said Christ. (Matt. 25:40.)

Oh, what love is in your heart this moment as you contemplate the greatness and goodness of our Father throughout this conference.

May the Lord continue to bless these brethren of the General Authorities, and others who have spoken to us during this conference. They represent the hundreds of thousands of others in the Church. God bless his work here among mankind, that the influence of love and good will may radiate from this center throughout the whole world, and bring glory to our Father in heaven, I pray, in the name of Jesus Christ. Amen.



THE IMPROVEMENT ERA

Your Question



The Iniquity of the Fathers

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Question: "I am a teacher of the Gleaner Class. This is my first year in this work. We are studying the Ten Commandments. Will you give me an explanation of the last half of the second commandment, Exodus 20:5? It has seemed to me that the second Article of Faith is a direct contradiction of this commandment."

Answer: The scripture in question is as follows:
". . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

The second Article of Faith reads: "We believe that men will be punished for their own sins, and not for Adam's transgression."

Adam's transgression was banishment from the presence of God and bringing the physical death into the world. The majority in the religious world maintains that every child born into this world is tainted with "original sin," or partakes of Adam's transgression in his birth. The second Article of Faith contradicts this foolish and erroneous doctrine. This has nothing to do whatever with the latter part of the second commandment.

What your question means, as I interpret it, is this: You have an idea that the commandment means that when a man sins his children will be held responsible for his folly and be punished for it, for three or four generations. The commandment does not mean anything of this kind. The Lord never punishes a child for its parents' transgressions. He is just and merciful. The real meaning of this visiting of the iniquity is that

when a man transgresses he teaches his children to transgress, and they follow his teachings. It is natural for children to follow in the practices of their fathers and by doing so suffer for the parents' iniquity which they have voluntarily brought upon themselves.

* There are numerous other passages of scripture showing the mercy and justice of the Lord and that they are not to be punished for the fathers' transgression. Here are a few:

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." (Deut. 24:16.)

"But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin." (II Kings 14:6. Compare II Chron. 25:4.)

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

"But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29-30.)

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18:20.)

The Answers We So Much Seek

Richard L. Evans

No DOUBT most of us tell ourselves at times what we would do differently if we were running the world or the universe. We see things and people that should be improved, and wrongs that should be righted. Sometimes we see someone who surely seems to be getting away with something. We see inertia, injustice, indifference, delay. We have unanswered questions, and our hearts cry out, at times, for the answers—and we want them right now—and are sometimes so insistent that we sometimes accept substitutes. Sometimes, for example, we embrace theories that do not stand the test of time, but for the moment seem somewhat to satisfy. Sometimes, also, we might feel sure that we know precisely what is good for all other men—so sure that we might feel justified in forcing them to our thinking for them. But the Lord God has given men their freedom, and who are we, and how wise would we be, to take from them the freedom God has given? Part of our impatience comes from seeing only part

of the picture. We see the present short scenes, but have forgotten what preceded our entrance here, and are a little loath to wait for the certainties and assurances of everlasting life. Patience isn't an easy lesson to learn. But sooner or later, we learn that life demands patience. Sooner or later we learn that we can't pry open all the answers, or quickly remake other men, or take all things into our own hands. And sooner or later we also learn that time and justice and Providence answer many things in their own way, and solve many problems in their own time, and overtake all men and all events, and give their own answers to the things that try and trouble us. Faith, patience, and a little time, and a little working at what needs working at, will work many miracles, will answer many questions, will soften many sorrows, heal many wounds, and right many wrongs. Faith and patience and time and intelligent work will help us to live life with a blessed, settled assurance of the rightness of the ultimate outcome, and will help us find the answers we so much seek.

"The Spoken Word." FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MARCH 27, 1955

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Controlling the Past

by Dr. Hugh Nibley
BRIGHAM YOUNG UNIVERSITY

PART VI

Folly Number Four, continued:

IN DEALING with contemporary languages something like a one-to-one relationship may be detected in limited areas, such as sports and science. Today an Arabic, Greek, Russian, English, and French newspaper will all dutifully report that a meeting is going to "take place" at such and such a time, though the expression "take place" is not native to any of those languages but one. Still they all use it, for they speak an international idiom, the sophisticated language of world civilization. This was as true two thousand years ago as it is today, and every student has wondered why Greek and Latin seem so much alike—almost like one language with two alphabets—though fundamentally they are as different from each other as they are from English. Professor Albright has commented often on the amazing uniformity of the languages of four thousand years ago—they too had their own peculiar world-idiom.¹⁰² As Spengler observed, it is civilizations, not cultures, that keep records (*alle Geschichte ist Stadtgeschichte*); hence the language of the records is the language of civilization and at any given time reflects a fairly uniform equipment of ideas and things, which makes the translation of contemporary languages into each other comparatively mechanical and reliable.

It is when we want to translate between languages separated by a gap of thousands of years or even a few centuries that the trouble begins. So completely does any one-to-one relationship vanish between languages that reflect widely different cultures that it may be necessary to translate one line of a text by a whole page or a page by a single line!¹⁰³ So much for "literal" translation. Where a synthetic language must be translated into an analytic one or vice versa,

the idea of literal translation is completely annihilated, and the experts often declare any translation at all to be out of the question. A passage from Dieterici shows what we are up against:

In sentence structure the Semites employ short, disconnected utterances, expressed only by fits or starts, which reflect the subjective concept only in the most brief and sketchy form. The Indo-European languages on the other hand move in well-ordered, easily-unfolding periods. The Semitic sentence is but the immediate reflection of a subjective idea (*Affekt*), it is only an opinion; the Indo-European insists on the identity of the thought conveyed with actual reality. . . . At the institution of the sacrament, Christ cannot possibly have said anything but "this: my blood, this: my flesh," and no one present could possibly have misunderstood him. . . .

Such a nominal sentence (the usual thing in Semitic) is utterly untranslatable into Greek without the word "*estι*" (is) which of course in the original language never existed.¹⁰⁴

Yet on that *estι* rests the whole doctrine of transubstantiation. At the Marburg disputation Luther, it is said, silenced the opposition by writing upon the table with a piece of chalk: *Hoc est corpus meum*, with all the emphasis on the *est*, a word which in the language of Jesus had no equivalent! Only to one writing Latin do the fine theological distinctions between *est*, *ens*, *essens*, *essentia*, *esse*, etc., have a real, if any, significance, and when M. Gilson triumphantly defines God at the end of his search as "the pure act of being," he is uttering what, to vast numbers of the human race—in whose languages "being" is not an *act* at all and often does not even exist as a verb—would be the purest nonsense. The Latin fathers often express regret that the impossibility of rendering Greek expressions into Latin makes it impossible for them to convey a clear conception of the Godhead.¹⁰⁵

Folly Number Five: The Search for Shortcuts: Most of the energy and determination that should go into surmounting the language barrier between us and the past is at present being expended in ingenious efforts to circumvent it. A widespread recognition of the limitations of translation has, for example, produced a continual outpouring of bilingual editions, with the original text on one page and the English facing it on the other. Such texts are a pernicious nuisance: if one can read the original, the translation is an impertinence, if not, the original is a rebuke. But worst of all the double text is a fiendish design for crippling the mind. No one ever knows any language as well as his own, and when confronted by two texts the eye, following the law of least resistance, will infallibly gravitate to the more familiar idiom. I defy the best scholar alive to spend a week with a Loeb text without losing a good deal of his confidence and independent judgment, for the ready translation constantly anticipates and thereby conditions all one's reactions to the clues.

Then there are special handbooks and courses designed to reduce the language barrier to a minimum by confining all effort to an assault on one single book: typical offerings being *Biblical Aramaic*, *New Testament Greek*, *Homeric Greek*, *Legal Latin*, etc. In these special courses, special grammars and special dictionaries, we are told just what the text is going to say before we read it. If it does not say just that for us, we have learned our lesson badly. But if we know exactly what the original text is going to tell us before we open it, why bother to open it at all? We are told exactly how to react to every word, when the whole purpose of our study is to enjoy an independent reaction.

Hardly much better are standard grammars and dictionaries. They can get the student started on his way, but they accompany him only the first few steps of his journey. The excellence of the great scholars of the Renaissance and after, lay in their early discovery that there is no such thing as the correct dictionary meaning of a word. For the most part, grammars and lexicons are loaded dice: they are tip-offs on the clues, preconditioning the reader and precluding independent reaction to the text. Professor Gardiner shows us the limitation of all mechanical helps when he explains why the translation of Egyptian is so hard:

The meaning of the large majority of words employed is either already known, or else can be elicited through comparison with other examples; but not the precise nuances of meaning, its general direction and its approximate emotional quality. . . . The only basis we can have for preferring one rendering to another, when once the exigencies of grammar and dictionary have been satisfied—and these leave a large margin for divergencies—is an intuitive appreciation of the trend of the ancient writer's mind. A very precarious basis, all will admit.¹⁰⁶

IF LANGUAGE followed natural laws, then the area of intuition might be reduced to nothing and a machine for perfect translation be devised. But one of the greatest charms of language is that it may be used waywardly, wantonly, whimsically, ironically, subtly, inanely, or literally to any degree which a writer chooses—and it is the greatest masters of language that take the most liberties with it. The very purpose of literature is to annihilate boredom, and for most people the rules of grammar are a bore. The rigid rules of grammar infallibly suggest naughty tricks to the creative mind, which loves to crack the mold of usage upon which the whole regularity of language depends. And once the genius has struck off in a new direction the million promptly and gladly follow him, and in their dogmatic, unimaginative way turn the new grammatical felony into a law of grammar.¹⁰⁷ Thus in an endless antiphonal the spirit rebukes the letter, and the letter checks the spirit,

and by the time the machine has caught up with the mind, the mind is already two jumps ahead of it.

This endless game effectively disqualifies another device by which students have hoped to circumvent the language obstacle. This is the study of linguistics. The arbitrariness of language makes all the general laws subject to change without notice. In linguistics one is everlastingly discovering and demonstrating the two principles, (1) that people are very conservative, and (2) that in spite of that, rules do get broken. If the human race were absolutely conservative, we could have reliable rules of language.¹⁰⁸ But fortunately the very men and women who take the most liberties with language are those who have the most influence upon it: The people who make the rules are the people who break them.

A belated attempt to remove the language barrier is the invention of simplified languages, such as basic English, and of new international idioms such as Esperanto, Volapuk, and Interlingua. These languages prove what we should have known long ago: that the languages men speak today are much harder than they ever need to be, that people like it that way, and that they find language devoid of challenge to be tasteless to the point of nausea. After all, language, as its name tells us, is something that is on the tongue—it must have flavor, and a body, or we spit it out. This was even truer in ancient times: "What the evidence suggests," writes Lord Raglan, "is that the originators, not of language but of all known languages, were people of acute and fertile minds who took a pride and a pleasure in working out complex grammatical systems, systems which merely as a means of communication are quite unnecessary. . . ."¹⁰⁹ We may find such artificiality regrettable, but let us not forget that all language is artificial—there is no rule in speech, any more than there is in music, that genius must work with instruments that nature alone has created.

The language of Homer, Virgil, the Eddas, and the Qasidas is pure pro-

fessional jargon, about as artificial as a thing can be. While the evolutionists think of language as a tool, the human race itself resents functionalism in language as it does in dress.

THIS VALUE of a language is not to be measured by its efficiency: The greatest languages are the hardest. The operation of a hard grammatical apparatus requires a certain minimum of mental effort, even of those who have grown up with the language (does the fact that English is our mother tongue make the spelling of English easy for us?); it guarantees a degree of cicerbation which easier languages do not. The mere statement of a thing in some languages is a mental challenge. The Romans envied the superior difficulty of Greek and did their best to make their own language like it. Their writings display a conscious mental effort which they positively enjoyed and which is the chief stimulus of Latin to this day—one never misses a sense of exercise, of stretching one's mental muscles, which is disturbingly lacking in some less vertebrate languages. Looking at a page of Latin one can readily see that almost every word has a familiar root and that the story might be very simply and easily told as in Spanish or French. Yet superimposed over the whole page, like a complicated template over a map, is a grammatical pattern so laborious and arbitrary that the best scholars must spend hours trying to figure out simple sentences. And this tough and annoying apparatus is entirely unnecessary. It shows us that language does more than fill a need for elementary communication. It is mankind's other world, a dream world, the playing field, the parade ground, the shady retreat, the laboratory, the theater, the forum, the mirror of the cosmos; we must allow it infinite scope and infinite ambition. Along with that it is also a tool, a means of communication of man not only with his fellows but also with himself. This takes us

4. BEYOND THE GADGETS

TODAY we have machines that do most of our calculations for us. (Continued on following page)

The Way of the Church

CONTROLLING THE PAST

(Continued from preceding page)

IBM machine "702" is now ready to take over all the functions of accounting and bookkeeping in a world which lives by those disciplines.¹¹⁰ At a total of only six percent of present capital outlay, it is estimated, all the big industry of the United States could be operated almost entirely by mechanical controls. Three cheers! What a machine can do, that a machine should do. But what remains for us? Science without gadgets! That we can do some things that no machine can or conceivably ever could do—therein lies our true dignity and destiny as human beings. The checking and ushering and bookkeeping, all the automatic and repetitious things that make up the day's work for most modern men, have no business being done by living people; some day they may be done as they should be by machines, and then men can really get down to business.

Yet for most of us such a prospect is simply terrifying. The busy work that rightfully belongs to the machine is the refuge of the timid mind, and it is to the gadgetry of scholarship—the pretentious secretarial tasks of compiling, annotating, copying, checking, abridging, and the rest—that the academic world clings today with a sort of desperation. Regiments of workers equipped with costly machinery are busy searching out, digging up, acquiring, classifying, cataloging, preserving, reproducing, disseminating, explaining, displaying, and even selling the documents of the past—doing every conceivable thing with the documents but reading them! They are waiting for the reading machine that will never come. Three hundred and fifty years ago Joseph Scaliger could read more ancient texts and comprehend what he read more clearly than any scholar in the world today. Scientists can stand on the shoulders of those who have gone before, but not humanists. The latest text in astronomy supersedes and supplants whole shelves of earlier textbooks, but the humanist must start with his ABC's and read on, page by page, through the very same literature that Casaubon and Lipsius had to wade through centuries ago. Summaries, condensations, and translations will help him not at all, for they are only opinions and bound to be out of date. A rapid skimming of

the stuff is out of the question. What a joyful thing to contemplate—the one boundless task left to man in the universe!¹¹¹

During the past century repeated attempts have been made to handle the vast and ever-growing bulk of stuff bequeathed us by the ancients by certain ingenious experiments in repackaging. Against a roar of protest Lord Acton introduced the study of history at Cambridge, but this did not reduce but only added to the amount of materials to be handled by the conscientious student. Today ambitious men would grasp the whole message of the human record by repackaging it in this or that social science: the packages are impressively tied and labeled—but there is very little in them, and nothing of the original source material that makes up the vast preponderance of the field notes and lab notes of the human race. A new school of archaeology is trying to grasp the same prize, claiming that they can discover the past simply by looking at pictures—which is much easier than reading texts. Leading archaeologists are loudly deplored this tendency, which is bound to become as popular as it is futile. While any text may be meaningful without pictures (though illustrations are always welcome), no picture can convey its real meaning without reference to some text: to abolish the text is to abolish archaeology, and to abolish the original language is to abolish the text. The glamorous package, a great aid to salesmanship, has no place in scholarship: it will do nothing either to surmount or circumvent the language barrier.

But you can't expect people to learn scores of languages to be able to survey the past! They don't need to. It is one of the delightful compensations to the student willing to go the hard way that Providence, as if taking pity on his plight and concerned lest the staggering accumulations of the past go neglected in an inextricable maze of hundreds of forgotten languages, had removed the difficulty by a most marvelous device: the world language.

One wishing to study twentieth century world civilization could do so knowing one language alone—English—and he would pretty well have to know that. But English still has serious competitors as a world lan-

guage, and it has only been on top for forty years. Imagine, then, how important our language would be if it had been the *only* world language, without competitors, *for a thousand years!* What if for ten centuries everything of any importance that was thought or said in the western world had to be said and written down in English. Well, for a thousand years Latin actually was the one language of the West, while at the same time Arabic ruled the East. And before that for another thousand years—the most creative period of all—Greek was the common world language of East and West. And before that for yet another thousand years, a common Semitic idiom was the learned and diplomatic language of the world. The greatest and most significant works of the human mind, as well as the smallest and most insignificant efforts of the schoolmen, are almost all recorded in a few languages, and the records of the past run not into unnumerable linguistic puddles to be searched out and correlated but are conveniently channeled into a few vast, all inclusive reservoirs. This should make it clear why a knowledge of certain languages is absolutely indispensable to any serious study of the past, and why their neglect has led to a serious crippling of all our efforts to get a convincing picture of what men have really been doing and thinking through the ages. The gadgets will never answer that question for us.

But if scholarship is not a slide-rule science, it has certain controls which any science might envy. Antiquity is a romantic study; it has an irresistible appeal to the glamor hunter and the poseur; everybody wants to get into the act. The result is a chaos of clashing ambitions and waspish tempers, with amateurs and "professionals" everlasting accusing each other of stupidity and humbug. Without a governor the humanities get completely and quickly out of hand. But in language we have perfect control: The man who can read off the ancient text you place before him is not likely to be an irresponsible crackpot. The rigid check on the scholar does not lie in the judgment of his fellows—scholars band easily together into groups and schools and conform their thinking to that of pre-

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Activities in Kirtland

CHAPTER IV

STUDENTS of Church history have long debated the membership status of Martin Harris. Writers and speakers, almost to the man, have said that while Oliver Cowdery and David Whitmer were excommunicated from the Church, such formal action was never taken against the other witness, Martin Harris, who also drifted away from the teachings and the practices of the Church.

Perhaps this view is taken because Elder William Harrison Homer saw Martin Harris in Kirtland, Ohio, in December 1869, as Elder Homer returned from a mission in England. Upon reaching Salt Lake City, Elder Homer, accompanied by his father, reported to Brigham Young that Martin Harris desired to come to Utah. The President was pleased. He spoke of Martin Harris' contribution to the Church, and ended with this statement: ". . . when the Church came West, Martin Harris remained behind. It is true that Martin Harris did not apostatize; he was never tried for his fellowship; he was never excommunicated."

Research at the Church Historian's Office in Salt Lake City in recent years has turned up evidence that seems to prove otherwise. There is a letter dated January 1, 1838, written by Elder John Smith from Kirtland, Ohio, to his son Elder George A. Smith, then serving a mission in Shinnston, Harrison County, Virginia. (It is now West Virginia.) It is a newsy letter, the kind that missionaries like to receive from home. Here are two paragraphs from it:

. . . The spiritual condition at this time is gloomy also. I called the High Council together last week and laid before them the case of dissenters. Twenty-eight persons were, upon mature discussion, cut off from the Church. The leaders were Cyrus Smalling, Joseph Coe, Martin Harris, Luke S.

³THE IMPROVEMENT ERA (Salt Lake City 1926) 29-471.



The Kirtland Temple, dedicated in March 1836, was the first temple built by the Latter-day Saints.

Johnson, John F. Boynton, and W. W. Par-

rish.

We have cut off between forty and fifty from the Church since you left. Thus you see the Church has taken a mighty pruning, and we think she will soon rise in the greatness of her strength. . . .?

John Smith and his son, George A. Smith, were the great-grandfather and grandfather of the late President George Albert Smith.

Difficult times abounded both in the land and in the Church in 1837.

⁴*Journal History*, January 1, 1838. Luke S. Johnson and John F. Boynton, listed in this letter, were members of the Council of the Twelve.

Apostasy was running rampant in the Church, one of the contributing factors being the financial panic in the land.

In 1836, the Saints in Kirtland undertook to form the Kirtland Safety Society. It was to be an industrial stock company, with the management placed in the hands of respective occupations: agriculture, mechanical arts, and merchandising. The articles of incorporation included some farseeing principles which would have been very beneficial to the stockholders had this society continued. Paper currency, or due bills, was issued by the society as was the custom in that day. When the financial panic broke in 1837, this company collapsed before it had really begun to operate fully. The collapse was hurried by dishonest employees. Each stockholder was obligated, under the terms of the agreement, to redeem the currency issued to the extent of his holdings in the concern. But many of the shareholders had obtained their stock by pledging lands at their prevailing inflated values.³ The "bubble had broken" land and other values had evaporated overnight and conditions in Kirtland, as elsewhere in the nation, were bad. In Kirtland the leaders of the Church were blamed by the "man on the street."

During the financial panic of 1837, when apostasy ran so high in Kirtland and several of the Twelve Apostles turned against the Prophet with false accusations and sought his overthrow, it was Brigham Young who stood firm and loyal, declaring that Joseph Smith was the Prophet of God. So intense was the hatred against Brigham Young for this bold stand that he had to leave Kirtland for his own safety. He departed December 22, 1837, and arrived among the Saints in Far West, Missouri, March 14, 1838. The headquarters of the Church was soon transferred from Ohio to Missouri.⁴ Brigham Young was not in Kirtland at the time that John Smith wrote that letter, nor had he been for about ten days. Certainly he must have been told of such action against Martin Harris, but the fast-moving events between 1838 and 1870 could have crowded it from his memory.

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"...publish it upon the mountains"

THE STORY OF MARTIN HARRIS

by William H. Homer, Jr.

³John A. Widtsoe, *Gospel Interpretations—Evidences and Recollections II* (Salt Lake City 1947), p. 143.
⁴Andrew Jensen, *LDS Biographical Encyclopedia* (Salt Lake City 1931), 1:10.



"You shouldn't consider going back to work until you can wake up feeling young and eager to start the day."

IRMA HAD A HEADACHE

Lorraine R. Manderscheid

IRMA JACOBS unclenched her shaking hands and determinedly rolled fresh paper into the typewriter. But when she lifted her hands to begin typing again, it was as if her fingers had forgotten where to find the needed keys. If only my head would stop throbbing, she thought. Maybe a drink of water would help. As she rose from her chair, the room went black and began to whirl. She grabbed at the edge of her desk and hung on. There was a crash as Mr. Holbrook knocked his chair over in his haste to reach her.

It was like him to be concerned. "Shall I take you to your doctor?" Irma shook her head. "Then at least you must take the rest of the afternoon off."

"You're very thoughtful, Mr. Holbrook. I think I will go home though, if you won't mind too much." She

covered her typewriter, picked up her purse, and walked out with a parting smile of reassurance for her employer.

But out in the sunlight, her head began to whirl again. She leaned against a building trying to think what to do. It occurred to her that she might check with her doctor after all. His office was just up the street.

Irma was surprised at the questions Dr. Hemingway asked. Did she sleep well? Had she been getting emotional over trifles? Did she feel tired even after a night's rest?

"But it's only a bad headache, Dr. Hemingway. Of course, I have been awfully tired. Sometimes I can't remember when I wasn't tired. I feel that if just one more thing upset me, I'd—I'd simply fall in a heap and cry."

"Except you never do. You prob-

ably just clench your teeth and go on with what needs to be done. I've known you for a long time, Irma, and I definitely feel that you should take a long rest. Oh, you can do a little around the house, but this trying to run a home and an office, too, is getting to be just a bit too much. You shouldn't consider going back to work until you can wake up feeling young and eager to start your day."

Irma examined a broken fingernail intently. She just couldn't quit work. Not now! Not until she had saved about three hundred more dollars! For the sake of her three teen-agers, she'd have to hang on that much longer. "I'll think it over, doctor, and thank you so much."

She walked dizzily home, forcing one foot before the other, thinking to herself that so much of life was like this walk. You make yourself

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struggle to one goal and then to another. She had taken the job so they could clear up some bills that had been worrying Brice for a long time. And then the old refrigerator groaned and quit. Now it was the living room. She felt that if they had some decent furnishings for the house, the children might want to stay home more. Maybe they'd invite their friends in. Of course, it was possible that all teen-agers were like that—dash in and throw their books down and mumble something about going over to somebody's and hurry out. She hardly knew them any more. Sometimes she thought she should try to find out about things, but they shrugged her off. If she could buy a lovely new living room suite, new drapes, and hmmmm—maybe even wall-to-wall carpeting—that should create a nice atmosphere. But three hundred would never do all that. She'd have to work a little longer than she had thought.

Opening the front door, she glanced about appraisingly. It was pretty bad. The old green couch looked as if it were preparing to cough its stuffing out on to the rug. The poor faded rug hugged itself in the center of the floor, and the drapes hung limp and forlorn as if they echoed her own fatigue.

Irma was about to fit her weary body to the lumps of the couch when seventeen-year-old Jill opened the front door. The look of surprised guilt on the young face made her mother wonder. "Uh—hello, Mom. I—uh—just got home a little early." Irma wondered why coming home from school early should make her daughter look like that. "Is anything wrong, Jill? I mean, is there something you should tell me?"

"No. Should there be?" Her voice was carefully polite.

Maybe I just imagined it, Irma thought. Still that expression on Jill's face stayed in her mind. An hour or so later, long, leggy Anthon clattered up the steps, his books under one arm. She opened the door. "Why, Anthon," she said, "is your bicycle broken? I thought you always rode it to school." The boy's eyes glanced hastily about. "Yeah. Yeah, that's it. It's—uh, can't ride it any more." He disappeared into his room.

His mother walked out into the garage to see just what was wrong with the bike. It wasn't there. Irma

began to feel sick. Had her children been concealing some dreadful thing? She met her fifteen-year-old on the front walk. Faye seemed surprised to see her home, and then her face fell into its habitual expression of bored tolerance. Irma looked closely to see if there was anything else in her face but turned away unsatisfied.

"Faye, I don't know if you had planned to go anywhere, but I'd like you to be home when Daddy comes. Will you find Anthon and Jill and tell them, too? I think we should all have a talk."

Faye sounded horrified. "What for, Mother? Has something—I mean, did you—?"

Irma looked quickly at her daughter. Now it was Faye with that hunted expression. Irma put her hands over her face and sank down on the step. Maybe it was just her dizzy, aching head. She must be having some sort of collapse. Faye's steps hesitated and then went into the house. Irma heard the car door slam. That would be Brice. Now if he did it, too, she'd know the trouble was in her own mind. But her husband pulled her to her feet and looked into her eyes with concern. "Sweetheart, is something wrong?"

Irma burst into tears. He led her over to the swing where the vines covered the porch, "It can't be so terrible, Irma honey. Now don't cry."

Brice didn't interrupt as she told him her worries about the children. He sat for a few moments staring in concentration. "I've known for a long time, Irma, that we weren't staying close enough to our children and their problems. Often I've thought surely next week things wouldn't be so pressing and we could find time for the kids. But the merry-go-round of work seems to whirl faster than ever. Shall we call them out and see what we can do now?"

Brice stepped to the door and called. The three settled themselves on the porch steps, their faces utterly expressionless.

"Do you children remember the family conferences we used to have when you were younger? We'd all work out our problems together." Brice sounded stilted and nervous. "I've felt for a long time that Mother and I weren't spending enough time with you." He cleared his throat carefully. "Parents aren't experts on living, but there are things we can help with. Mother and I would like to know if you have any problems that—ahem—well, any problems."

Anthon's chin was drawn far down in his collar. Jill had turned her face to one side, and Faye's head was lying on her arms. Irma heard Jill mutter something in an undertone to Anthon. Otherwise there was silence.

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The look of surprised guilt on the young face made her mother wonder.

HOW WOULD you handle a family of ten children? "Ten Angels for Christmas" by Rosemary Jones and photographs by Ruth Orkin (*Ladies' Home Journal*, December 1954, covers eight pages, twelve pictures) tells the story of the Ray and Marvel Crookston family of Logan, Utah. With ten children, ten years of age and younger the Crookstons solve their family problems with a fresh spirit and enthusiasm. They pay a full tithe and still meet their economic problems successfully. A detailed account is given of a wonderful Christmas of the family. "According to Mormon faith, mortal life is only a small part of the long life of the spirit. The Crookstons do not worry about the temporary difficulties that might beset children in this world. They work to give them the security of a happy childhood, and hope that this security will be great enough to cushion them in adult life. The Mormon principle of the 'eternal family' lies behind all the Crookstons think and do."

A Navajo boy when asked why he was stepping in the medicine man's tracks replied, "I do what my father has done before me. I walk in the footsteps of one who is great, who does much good, that my life in the day of my manhood may be one of greatness, bravery and strength." So tells Elder Benson in "Walking in Our Footsteps" (*Scouting*, published by Boy Scouts of America, November 1954, three pages.) Then outlining the philosophy of scouting through the Scout oath and the development of citizenship and leadership he closes with an appeal to service:

"To awaken the youth of this land, and to rekindle in the hearts of its leaders the high ideals of Scouting is to render the greatest of all good services to our country. To guide aright these millions of eager, yearning, active youth, and the many more who might be added, is the mightiest of obligations; to win their confidence, one of the greatest responsibilities of life.

"Can we, as men, refuse such a challenge? Are we so busy and self-centered that we cannot take time out to help build a bridge for that boy? Scouting offers us that challenge. It is a tremendous test of leadership, devotion, and courage. Is that nobility within us going to rise up in majesty and answer the call? I have faith in the manhood of America. We will not let our boys down!"

In "The Best Advice I Ever Had" Elder Benson tells (*Reader's Digest*, November 1954, three pages) of his father's familiar counsel, "All through my life the counsel to depend on prayer has been prized above any other advice I have ever received. It has become an integral part of me, an anchor, a constant source of strength." He then relates three answers to prayer faith-promoting incidents and says:

"It is soul-satisfying to know that God is mindful of us and ready to respond when we place our trust in him and do that which is right. There is no place for fear among men and women who place their trust in the Almighty, who do not hesitate to humble themselves in seeking divine guidance through prayer. . . . If I could wish for anyone a priceless gift, it would not be wealth, profound wisdom or the honors of men. I would rather pass on the key to inner strength and security which my father gave to me when he advised, 'Receive aid through prayer.'"

"To the world, David O. McKay is a dignified spiritual leader; but behind the scenes he is a laughter-loving individual, a man of action and one of the nation's top business executives as well" is part of the biographical sketch by L. Glen Snarr in



—A Monkmyer Photo

"There are organizations within the Church that provide for study, for service, and for cultural and recreational activities. . . ."

Mormons in the Magazines

by Franklin S. Harris Jr.

"McKay of the Mormons." (*Coronet*, April 1954, four pages.) This account is illustrated by incidents and tells of President McKay's early life, education, his service to community and Church, his joy in life, and the vitality and other qualities which have made him so beloved of his own Church and made so many friends around the world.

"It's an Old Mormon Custom" is the title of a photographic essay by Cal Bernstein (*Harvester World*, publication of the International Harvester Co., November-December 1954, eight pages and thirty pictures). By the large number of excellent pictures and well-chosen words an excellent reporting job gives a short history and clear insight into many of the activities which characterize the Latter-day Saint way of life. Use is made of such phrases as:

"If you're a Mormon, you pray hard and you work hard. You farm or you mine or you conduct your business with almost the same zeal as you worship. To work hard, pray hard, Latter-day Saints have their ancestors' zeal and zest. . . . It's an old Mormon custom . . . to honor the pioneers . . . to volunteer service on the church farm . . . to feed the needy . . . to keep a two-year food supply . . . to take care of the aged . . . to be self-sufficient . . . to raise large families . . . to trace family histories . . . to keep out of debt . . . to spend one night a week at home with the family . . . being neighborly . . . to rely on modern equipment to bring in their crops.

"Mormonism is more than a religion. It is an entire society, a homogenous culture in itself."

"What Is a Mormon?" is the first of 27 questions asked of Elder Richard L. Evans (*Look*, October 5, 1954, 5

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Just the GROOM

by Christie Lund Coles



The arm was worn from Kent's leg being thrown across it so many times when he sat and studied or ate an apple, or just stared out of the window.

JULIA LOOKED down the street. She saw the florist's truck stop at her friend, Ada's home. With a terrible, sinking sensation she saw the driver take the flowers in—corsages, delicately covered with green tissue; bouquets with ribbons, baskets.

The day was here—the wedding day! Somehow, she had kept hoping something might postpone it. Kent seemed so very young, too young to take on the responsibilities. He was still just a boy, her boy.

They were going to the temple, and she loved Rosemary who would be the most beautiful bride imaginable, but she couldn't help feeling that they weren't quite ready.

She sank into the deep maroon chair where the arm was worn from Kent's leg being thrown across it so many times . . . when he sat and studied or ate an apple or just stared out of the window, often waiting for Rosemary to come from her dancing or piano lesson.

If he saw her turning the corner, he was up, dashing out of the back door, pretending he had been outside all the while. When she neared, he

would say, "Hi," casually, and saunter to the front hedge as though he were doing her a favor, though his mother could see the tiny freckles stand out against his sudden palleness. Often, he would call to the house, "Want anything at the store, Mom?"

She would manufacture a need in her head, say, "Why, yes, there is." He would come in, seize the money, and just as he was ready to dash out again, he would glance in the hall mirror and with the flat of his hand smooth down the hair just above his left ear. Seeing her watching him, he would flush, then grin, as she smiled with love and understanding.

And she did love him very much. People said to Rosemary's mother, "You'll be getting a son," and she knew he would be a good son to her friend, Ada. But what could Ada know of the years that they had shared? No more than she could share Rosemary's and her mother's intimate years!

There was the time Kent had pneumonia, and he wanted her hand in his small, hot one almost con-

stantly. When he began to recover he told her, "I thought you were an angel."

She had touched his dark hair, unable to speak. After a moment he lifted his hand and ran it weakly across the side of his head, and she knew he was going to be all right. But his hand was so small.

She remembered one day when she had been out of patience with him. He was little more than a baby but she said, foolishly, "No, no, Mama won't like."

Looking at her with his soft eyes, he said incredulously, "But I like you."

It seemed such a brief time now since Rosemary moved into the neighborhood, since he took her to school the first day, holding her hand in innocence and gentleness! The days when they swung together, skated. His tenth birthday when he didn't want a party but only wanted her to come to dinner! Julia had seen him slicked and shined, and smiled, not dreaming that in eleven more years he would be marrying her. He had

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It's Smart to be a Latter-day Saint

by LaRue Longden

COUNSELOR, YWMIA PRESIDENCY

I'D LIKE to see something in a formal dress for my daughter." A beaming, very proud mother smiled at the equally beaming saleswoman, who was anxious to make a sale. Dress after dress was brought and displayed. It was plain to see there just wasn't anything that appealed to either mother or daughter. By now the clerk wasn't quite as beaming and with a trifle of an edge in her voice inquired, "Just what did you have in mind?" The adorable young girl quickly answered, "Well, you see, I am to be queen at one of the fraternity dances. I'd like something very lovely, but a little more modest than these." Bless her! I didn't know her, but I really felt like I must rush up and squeeze her and say to her, "Whoever you are, wherever you come from, you are wonderful! Always stay as sweet as you are!"

The edge went out of the clerk's voice, and a knowing sparkle seemed to come into her eyes. "I think I know what you mean." Then there was a conference, and they were shown several dresses that could be fixed in a way to make them modest and much more beautiful. When they left to go and look elsewhere, the clerk said something that made me stop and think, "If there were more girls like her, this would be a better world." And, there are a lot more girls like this one. I knew one who was to be made queen of a civic festival, and when they showed her the dress she was to wear, she said "May I design my own dress? I am sure my Church wouldn't go along with this one. I've never worn one like that." Sweet courage of a girl

who really knows how smart it is to be a Latter-day Saint! The dress she designed was gorgeous and smart. She did not let down all the Latter-day Saint girls in her community and in the Church.

As I have talked with girls over the Church about the subject of dress, I have found they are not quite sure what stand to take. Some of their mothers have told them, "You are only young once; your lovely body is beautiful. It is now or never if you want to wear one of 'those' dresses." For such mothers and daughters who are not "quite sure," I would remind them that the Prophet Brigham Young said, "If I were a lady and had a piece of cloth to make me a dress, I would cut it so as to cover my person handsomely and neatly and whether it was cut according to the fashion, or not, custom would soon make it beautiful." Further, he said, "The Lord never said to us, 'Don't make a silk or satin ribbon, or fine broadcloth,' but he has said to us, 'Make the articles of clothing that you wear.' If we don't, we shall find by and by that we shall not be able to get them." (*Discourses of Brigham Young*, 1925, p. 333.) That time is almost here, isn't it, when we are unable to buy what we can wear!

One time we were being shown a young girl's wardrobe which she was taking away to school, "These are my school formals. I am taking this one to wear to the Gold and Green Ball and other Church dances." Oh, me! When are we going to get smart and simply be ourselves, whether in school, in Church, or wherever? We send our daughters to school to learn the 3 r's. They major in home economics, in the arts, in the sciences; we teach them to be personally fastidious to a fault. Somehow we have "missed the boat" when it comes to putting over the lesson of real modesty, the sacredness of our bodies.

In the matter of health habits we set the world a real example. We have an opportunity to do real missionary work by just looking like Latter-day Saints, because we are stylishly, yet modestly clothed.

There are so many ways to lick the problem of dress. Of course, we want our girls and our women to look beautiful, as the prophet of the Lord has suggested they should, but we need to understand true beauty.

In one stake a very wonderful woman spends every Monday evening

helping the girls of her stake and their mothers to design, cut, and sew their own dresses. I have seen some of these clothes, and they truly are smart, and beautiful. They could well have a place in any of the top fashion magazines. In another stake, an enterprising young businesswoman has set up a business remodeling ready-made dresses, making them fit our standards.

The movies, television, and magazines make our precious girls very clothes-conscious. I wish they would try a formula that worked for me. I decided to make a scrapbook of pictures of modest clothes, sport, street, afternoon, and evening. I found pictures from all of the top fashion magazines, and believe it or



A young Latter-day Saint girl typifying "It's Smart to Be a Latter-day Saint."

not, there were as many modest dresses as there were "uncovered look" ones.

I had a letter from a lovely young bride in California who asked why we didn't somewhere publish ideas for women on how to make or remodel clothes so they would fit our standards. I would like to suggest that each of us use our own ingenuity and fix our clothes to fit our own personality. We who have been to the temple and have received our

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THE IMPROVEMENT ERA



Dearest Dad,

by Eileen Gibbons

AS YOU MIGHT guess, I've been thinking the past few days about fathers. I have come to the conclusion, and to me it is a startling truth, that all the things for which I thank my Heavenly Father are things which I would not have were it not for my earthly father.

All these blessings, both the ones which are material and the ones which are not, seem to fall nicely under the comforting arms of security. These arms have soothed and cheered me in periods of homesickness and depression, and have lifted me above things that would like to get me down. And I honestly, sincerely, and humbly thank you, Dad, for making it possible for my Heavenly Father to bless me as he has.

First of all, when I think of blessings, I think of life. I think of the palm trees at school, of lying out on the green grass a few days ago and watching three gulls swooping in the blue sky, of flowers and stars and sunlight through my window. I think of all the wonderful world around me and how God has wrapped the best of it into the prettiest little package in the world and called it Cache Valley.

Of course, I think of the blessings of the gospel, that I can pray night and morning with assurance I am heard, that I can work in the Church and know that it will be time well spent. All the blessings of the Church I have hastened to thank my Father in heaven for, and forgotten that I have another father who would give his

life if he had to, to make sure I was strong in the gospel, who has not spared time nor means to train me in the ways of the Lord, and whose counsel I can always heed without fear of going wrong. My spiritual convictions have been a buoy to keep me above the whacks of old Satan, and I know I would not have them if I had not been born of parents with the same testimony.

Then, too, there are my brothers and sisters and my dear mother. I have thanked God many times for them, and for you. But I realize now that if you had not had the good sense to marry a woman with beliefs in harmony with yours, and if you had not trained your other children in the same principles as I have been taught, I wouldn't be thanking God for them. I don't think there's anyone in the whole wide world with a family to compare to mine, and how can I thank my Heavenly Father, without thanking the man he used to give them to me, and whom he trusted to make them so worth loving?

Besides these tremendous blessings, perhaps the necessities of life, the food, the clothing seem less important. But it is the enjoyment of these daily "take-it-for-granted" that makes it possible for us to put our minds on higher things. If we didn't have the food we need and these other material gifts, our thoughts would be on getting them instead of on exploring truth and developing talents. Not only have I enjoyed the necessities of life but also an abundance far be-

yond. There are really none of these things which don't seem like a luxury to me tonight, as I remember how hard you have worked to provide them and to see that none of us ever went without a single thing we needed.

The next thing that comes to my mind is that I have a sound, whole, and clean body, and an intellect which enables me to associate with my fellow men and not only learn but also contribute, to understand partially the gospel, to enjoy reading and studying, and to have the judgment to know there is much to learn and want to learn it. I have thanked the Lord so many times, especially since leaving home almost two months ago, for my sound mind and body, and I should have thanked you, too! It would be hard to overestimate your contribution toward this blessing, which is the foundation for a full and useful life.

I am sure, Daddy, that there are a multitude of other blessings for which I should express my gratitude. But as I have said, you have shared with my Heavenly Father in giving me the security of life, faith, family, necessities of life, and a good body and mind. It is impossible for me to imagine how I could be more blessed.

Please have a happy Father's Day, and remember that we love you and appreciate all you do. Please try and forget all of the disobedient, unkind things I have ever said or done and blame them onto a sliver which I had under my toenail at the time or on the panic of passing 25. Whichever you like, it doesn't matter, just so you forget if you can that I was at times pretty sour.

Although this doesn't sound like Emerson, or even Edgar A. Guest, I know you would catch its sincerity if you saw the messed-up bed, unread novel, unshined shoes, and uncured hair which must wait until it is in the mail.

Happy Father's Day again, and God bless his partner.

Love,

Eileen

Through the Eyes of Youth

How Much Security for Your Child?

by Annie Laurie Von Tunghu

A LITTLE BOY was greatly troubled by the haunting fear of a tiger. He was so terrified that he frequently had difficulty going to sleep; and when he did tumble off, he dreamed night after night that the tiger was chasing him.

Finally, the family physician was called in. He took the little fellow on his lap and said, "I hear that a tiger has been bothering you, but he's a good old tiger, a friendly tiger. Next time he comes to see you, just reach out your hand, pat him on the head, and say, 'Hello, old tiger, I'm not afraid of you.'"

That night the doctor watched at the bedside of the child, who finally fell into a troubled sleep. After a while, a hesitant little hand reached out from the bed covers. At first, it trembled; then it began patting; and at length, completely reassured, a firm voice said, "Hello, old tiger, I'm not afraid of you." Soon the child fell into quiet, peaceful sleep, and he was never again disturbed by the tiger.

Kind and thoughtful as the physician was, he didn't actually give emotional security—the final achievement was the child's own—but he was the guiding force toward it. Security is something that one human being cannot give to another, no matter how dearly he loves him and sincerely he seeks his welfare. Not even a parent who would sacrifice his life for his child can assure him economic and much less, emotional security. There is, however, much that parents and teachers, like the wise physician, can do to help a child attain it.

In the case of a small child, love is the prime factor in establishing a feeling of security. It is not enough to love a child—parents and teachers must show their love in tangible form. True love does not rule out sensible discipline and wise punishment, but a child should always be made to feel that only his naughty actions, not he himself, are being rejected.

Of course, parents or other adults must protect, control, and care for

infants or they could not survive. Indeed, adult love, to a child, means protection and care.

In order to help a child attain a feeling of security, we should, in the second place, teach him to be resourceful. He needs to learn to plan, to figure out ingenious ways of doing things, to know that if he can't do a thing one way, he can probably do it another. He should realize that a toy he rigs up for himself is more fun sometimes than an expensive one.

A little fellow about seven or eight years old boarded a cross-country bus one hot July day. He carried a fishing pole, a book, and a small bag. When his father bade him good-bye, he called back confidently, "I'll bring you some fish."

He gave the driver specific instructions as to the exact turn in the road where he wished to get off, explaining that he was to meet his grandfather there to go fishing. Seated by himself, he settled down to his book, from which he scarcely looked up until a rest stop was made. There he got off, went into a café, and

ordered a sandwich and a glass of milk. He paid the cashier the exact change for his food, and carefully counting out what remained, he asked the waitress, "How much does a glass of chipped ice cost?" Assured that it wouldn't cost a penny, he took a glass and occupied himself with that for a while.

After the rest stop, a college girl had sat down with him on the bus. Apparently wishing companionship now, he decided to start a conversation. "And so," he began with polite interest, spelling out the title of the large book the girl was carrying, "that's commercial law, is it?"

Delighted with his friendly overture, the girl fairly beamed on her young seat mate and entered into a spirited conversation that gave him ample opportunity to tell her about his fishing and other interests.

Thanking the driver for letting him off between towns, he remarked, "I'll just wait by the side of the road till your bus pulls on so that I can see in both directions before I cross the highway."

There was a resourceful chap! When he tired of one way of entertaining himself, he thought up another; he knew how to manage his small finances well; he was self-confident and careful at the same time.

Parents and teachers can help give a child a sense of security by laying down a few basic rules for conduct. Both father and mother should fol-

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—A Lambert Photo

In order to help a child attain a feeling of security, we should teach him to have confidence in himself.

—General Conference Section—

Addresses delivered at the
125th Annual General Conference,
April 3, 4, and 6, 1955.



Stephen L. Richards



President David O. McKay



J. Reuben Clark, Jr.

The
First
Presidency

RIGHTEOUSNESS Key to World Peace*

by President David O. McKay

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF THE LATTER-DAY SAINTS

MY BELOVED brethren and sisters: The sense of responsibility of this moment is overwhelming. In anticipation of it I have prayed earnestly, daily, for inspiration and strength, and now I ask you for your sympathetic cooperation and your prayers that the interests of the Church, the establishing of the kingdom of God among men, may be enhanced.

"And lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." (D. & C. 105:39.)

This quotation is from a revelation given to the Prophet Joseph Smith when Zion's Camp was at Fishing River, June 22, 1834. In that one sentence, the Lord sets forth one of the great purposes of his Church—to bring about harmony in human relations; in the individual to experience a mental or spiritual state in which there is personal freedom from "disquieting or perturbing" conditions that might interfere with the consummation of God's purposes to bring about the immortality and eternal life of man.

Considering world conditions, I think it is highly gratifying to note the commendable efforts, the wise, conservative judgment manifest by the President of

the United States, the Secretary of State, and other sincere statesmen in Congress, including our own worthy Senators and Representatives to foster the cause of peace and to avert a world-wide clash of arms. But it is very apparent that international conditions at present centering at Quemoy and Matsu Islands are filled with such volatile problems that a defiant move on the part of Chinese communists might disrupt the already precarious peace of the world.

We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. "Chains are worse than bayonets."

After the Savior's resurrection when he appeared to his disciples assembled in an upper room, his divine greeting was "Peace be unto you." (John 20:19.) Even before his resurrection, he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (*Ibid.*, 14:27.)

We believe firmly that the basis upon

which world peace may be permanently obtained is not by sowing seeds of distrust and suspicion in people's minds; not by engendering enmity and hatred in human hearts; not by individuals or nations arrogating to themselves the claim of possessing all wisdom, or the only culture worth having; not by war with resulting suffering and death from submarines, poison gas, or explosions of nuclear bombs. Not The peace that will be permanent must be founded upon the principles of righteousness as taught and exemplified by the Prince of Peace, our Lord and Savior, Jesus Christ, ". . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

My theme this morning is: What are we doing as a Church and as members thereof to proclaim this peace?

Recently, as you know, it was my privilege and duty, accompanied by Sister McKay and President Franklin J. Murdock, who acted as secretary, to visit some of the far-off missions of the Church.

With the theme in mind of proclaiming the gospel of peace to the inhabitants

(Continued on following page)

*Address delivered Sunday morning, April 3, 1955.

President David O. McKay

Continued .

of the world, I should like to comment on observations made of four effective factors operative in the spreading of the gospel.

First, we note the excellent work being done by the 11,500 missionaries throughout the world, 390 of whom it was our privilege to meet on this recent tour. Each one of these pays his or her own expenses, conforms to the requirements and laws of the country, and teaches the principles that constitute the basis of the restored religion of Jesus Christ. All are appointed messengers proclaiming the glad tidings of the restored gospel, giving of themselves, as well as of their means for the good of the world.

A second favorable factor is a better understanding by officials of governments and municipalities regarding the purposes of Mormon missionary work. Old stories that used to be extant accusing missionaries of sinister motives are now repeated only by the prejudiced and uninformed. United States consuls, or their representatives, mayors of municipalities, and other officials, met us, bade us welcome, and proffered to render any service to make our visit profitable. Newspaper reporters, radio announcers, television representatives were on hand to learn the purposes of the tour, and without exception gave fair and unprejudiced reports of our visit.

The third observation (and this is important) is the need to put forth every effort within reason and practicability to place within reach of Church members in these distant missions every educational and spiritual privilege that the Church has to offer.

It is only recently that some of these missions have been visited by a General Authority. With modern means of transportation available, it is now possible and very practical to have these far-off missions visited as the missions here in the United States have been visited. Accordingly, and this you will be pleased to hear, at a meeting of the First Presidency and Council of the Twelve held March 17, 1955, it was unanimously decided that these distant missions should be included with other missions in the annual appointments of members of the Council of the Twelve.

Besides these visits, educational institutions are being made available for the young people. In Nukualofa, for example, in the Tongan Islands, under the able presidency of D'Monte W. Coombs, Professor Ermel J. Morton, principal, and an able staff, there is now established in full working order the Liahona College, accommodating three hundred students, and employing fourteen teachers. It is a credit to the Church and to the Tongan Islands. Indeed, it is one of the show places of passengers of the steamship *Tofua*, and her sister ship, the *Matua*. While the ships are loading and unloading cargo at Nukualofa, the passengers take buses out to Liahona to visit the school and

inspect the work that is being done by the students.

At Pesega, Samoa, under the presidency of President Howard B. Stone, the school already established accommodates from six hundred to one thousand students. Another is planned at Maupasa, American Samoa. Thus will the branches be strengthened in far distant lands with visits of the Twelve, whose duty it is to set in order the affairs of the Church in all the world, with educational advantages to prepare students for the preaching of the gospel, and finally, with a temple within easy reach of those whose influence in the mission field will become a strength to the branches, and a means of proclaiming peace.

The fourth observation I wish to make is the influence of the power of example. One of the most impressive features of our recent South Pacific tour was the participation of youth in meetings, in the welcomes extended, and in the farewells, and the orderly conduct of the children, without an exception. The school at Liahona in Tonga radiated not only culture and refinement, but also the true spirit of the gospel. The same features existed in Tahiti under Acting President Larson H. Caldwell; New Zealand, presided over by President Sidney J. Ottley; Australia, under President Charles V. Liljenquist; in Samoa, as I have already stated, under President Howard B. Stone; in Hawaii, under President D. Arthur Haycock; and in the stake, under President Edward L. Cissell. Strangers who were present, (and they were there by the hundreds), had a good demonstration of what the Church is doing properly to interest and to direct the youth.

Herein lies the responsibility of membership. The gospel of peace should find its most fruitful effects in the homes of Church members. Flowers in our gardens require good soil and a favorable climate. So children, to be healthy and happy, should have a favorable mental and emotional atmosphere in the home.

Soon after our return from the South Pacific, I received a letter from President Ward C. Holbrook, a state official, stating that the divorce rate in Utah is such as to give cause for most serious consideration. It is inconsistent to go abroad to proclaim peace if we have not peace in our own lives and homes.

The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child. If a man defaults who is entrusted with other people's funds, whether he be a bank, municipal, or state official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret, and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest

trust that has been given to human beings? In reply the Lord has said: ". . . the sin be upon the heads of parents." (D. & C. 68:25.)

The happiest homes in the world should be found among members of the Church. Statistics on broken homes, with resultant divorces, should alert all citizens, and particularly members of the Church to greater activity in preserving harmony in home circles. Let us begin at once as parents to maintain the kind of influence or home atmosphere that will contribute to the normal moral development of the children and eliminate from the home those elements which cause discord and strife.

Fathers and mothers sometimes by unwise conduct unwittingly influence their children toward delinquency. Among these unwise acts, I mention first, disagreeing, or quarreling on the part of parents in the presence of children. Sometimes such quarrels arise out of an attempt to correct or to discipline a child. One parent criticizes, the other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in after life what John Ruskin writes of his memory of home:

"I never heard my father's or mother's voice once raised in any question with each other; nor saw an angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

I name as a second unwise condition those parents who pollute the home atmosphere with "vulgarity" and "profanity." I use the term "vulgarity" in the sense used by David Starr Jordan. "To be vulgar," he writes, "is to do that which is not the best of its kind. It is to do poor things in poor ways, and to be satisfied with that. . . . It is vulgar to wear dirty linen when one is not engaged in dirty work. It is vulgar to like poor music. . . . To find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of myriad forms."

Parents are particularly untrue to their trust who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People of our nation would stand on a higher moral plane if they would but follow the general order given by the Father of our country to his soldiers, July 1, 1776. Said he—or wrote he at that time:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

I continue, vulgarity and profanity among the young is often, though not always, the result of the presence of those evils in the home.

To quarreling of parents before children, to vulgarity, and to the condemnatory use of profanity, there may be added a third contributing factor to parental delinquency, and that is the non-conformity in the homes to Church standards. Remember, fellow parents, that children are quick to detect insincerity, and they resent in their feelings false pretension. Parents, of all people on earth, should be honest with their children. Keep your promises to them and speak the truth always. Children are more influenced by sermons you act than by sermons you preach. It is the consistent parent who gains the trust of his child. When children feel that you reciprocate their trust, they will not violate your confidence nor bring dis-honor to your name.

"The parent must live truth, or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge; in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfulfilled promises; in detecting with a justice of a court of equity a technicality of speech that is virtually a lie. He will justify his own lapses from truth by appeal to some white lie told to a visitor and unknown to be over-heard by the little ones, whose mental powers we ever underestimate in theory though we may overpraise in words.

"If truth be the rock-foundation of the child's character, as a fact, not as a theory, the future of that child is as fully assured as it is possible for human pre-vision to guarantee." (Wm. George Jordan, *The Power of Truth*)

The fourth observation: parents who fail to teach obedience to their children. Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this, but there is more error. This theory has gained momentum in practice because of reaction to arbitrary government by parents.

Commenting upon this, one educator rightly says: "Thousands of conventions are laid down by society today, conventions which are often institutionalized and crystallized. Whether he likes it or not, every individual must conform to these conventions if he is to be either efficient or happy. If he does not conform, society brings all sorts of pressure to bear upon him. He may be jailed for certain kinds of nonconformity. For other less serious kinds he may become soured, disappointed, and even neurotic.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindness, sympathy, and understanding to train the child in obedience

rather than callously to leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation."

The best time to teach the child obedience is between the ages of two to four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity. This conformity to home conditions can be easily obtained with kindness, but with firmness. "Train up a child the way he should go; and when he is old, he will not depart from it." (Proverbs 22:6.) In this old adage the word *train* has great significance.

Fifth, there are parents who say: We will let our children grow to manhood and womanhood and choose for themselves. In taking this attitude parents fail in the discharging of a parental responsibility. Parents and teachers are God's fellow workers. The Father of all mankind expects parents, as his representatives, to assist him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is not by preaching but by living. If you would teach faith in God, show faith in him yourself; if you would teach prayer, pray yourself. Would you have them temperate? Then you yourself refrain from intemperance. If you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening comes at twelve or fourteen years of age.

It is then that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during

youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion. Success makes him think that religion is not essential to his happiness. "It is a law of life that use gives strength; a capacity unused weakens and dies. It is as true of religious instincts as of any other. One need not be a sinner to lose God; he need only forget Him."

With respect to the responsibility of parents teaching religion to their children, the Lord is very explicit in the Doctrine and Covenants, Section 68, 25 to 28th verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

Brethren and sisters, let us strive to have fewer broken homes, and in our homes to have harmony and peace. From such homes will go men and women motivated with a desire to build, not to destroy.

Thus in our homes, in our wards, branches, and stakes, we may join the appointed messengers in organized missions, and consistently proclaim the restored gospel of peace unto the ends of the earth.

"Follow with reverent steps the great example
Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall: the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace."

(Whittier)

I hope that in the hearts of those who are listening there will have been awakened a realization that example in the home is entirely essential to the proclamation of peace abroad. The strangers who come to visit us will see that our lives comport with the proclamation of peace, with the ensign of peace that the Church holds up before the world. O Father, help us, that we may be thus blessed by the guidance of thy Holy Spirit, we pray in the name of Jesus Christ. Amen.



Christianity

Definitions*

by President Stephen L Richards

OF THE FIRST PRESIDENCY

MY DEAR brethren and sisters, I rejoice with you in this great conference of the Church. I have been coming to conferences for a half century. I think I have seldom missed a session. I cannot remember of ever having attended a more enlightening and inspiring session than that of this morning. I feel certain that all who were present here or who heard the proceedings must have been deeply impressed.

Naturally, I have an earnest and a prayerful desire to make some little contribution to these proceedings, and I earnestly solicit your co-operation and sympathy and your prayers in an undertaking to that end. I am taking the liberty of addressing my remarks in large measure to our friends who pay us the courtesy and the honor to give some attention to these proceedings.

We are approximating the Easter time, as we were so well apprised this morning in the beautiful sermons of Brother Lee and Brother Brown. At this time the whole world may focus, in a measure at least, its attention upon Christianity, for I cannot think, even in countries of adverse philosophies, that attention will not be given to the progress of that we call Christianity, and I propose, if I may, to discuss some phases of that great theme—Christianity.

Recently I heard a minister in an eloquent address over the radio define Christianity as "the Society of the Friends of Jesus." The dictionary defines Christianity as "the body of Christian believers." Is there a significant distinction between these two definitions? Is an adequate concept of Christianity available to us and to the world, and is it important? I have thought that matters pertaining to this subject might be worth our consideration for a short time.

"The Society of the Friends of Jesus" is a nice-sounding phrase. I had never heard it before. The use of the word *society* may be somewhat difficult of justification because *society* usually contemplates something more of an integrated unit of people with companionship and association, generally of a friendly character and common purpose. There is so much diversity of interpretation effort, and purpose in Christendom as to make questionable the application of the word *society*. However, that consideration might be

regarded as somewhat technical, and I do not press it.

The more important difference in the two definitions I have quoted is the distinction between *friends* and *believers*.

I may be unduly apprehensive, but I think I discern in this gracious use of the word *friends* a tendency which is supported by many of the circumstances which come to our attention to forsake and depart from the concept that no one may be classified as Christian except he "believe" in Jesus Christ and the principles for which he stands. All of us have friends with whom we are cordial, to whose principles of conduct and life we do not subscribe. A friend of the historical character, Jesus, may have esteem and admiration for his life, his teachings, and accomplishments, but he may not be a *Christian believer* as the old definition designates one to be counted in the body of Christianity.

I cannot bring myself to think that the Savior himself would be satisfied with this new definition, however well intended it may have been. The Lord used the term *friends* most impressively—not quite, I fear, in the same sense in which it is used in the definition. You all remember the great pronouncement to his disciples:

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-16.)

The essence of the friendship here set forth lies in belief and acceptance of the divinity of the Master. It is inconceivable that he should extend the friendship he so beautifully described to any others than those who were believers. We know of his compassion, his mercy, and concern for all our Father's children, but it should never be forgotten that he set forth in unequivocal language the eligibility of those admitted to the circle of his friendship.

"Ye are my friends, if ye do whatsoever I command you." (*Ibid.*, 15:14.)

If I could feel that the speaker to whom I listened had in mind such a

quality of friendship as the Savior portrays, I would have little hesitancy in the acceptance of his definition, but I heard nothing in his sermon to indicate that was his concept.

Now, my brethren and sisters, it may well seem to you that I have overplayed this matter of definitions, but the other aspect of the subject which I have mentioned I am sure cannot be too strongly emphasized. Is there available to mankind today an interpretation of Christianity and the definition of a Christian which may be safely accepted and relied upon? As a Christian believer I am assured that there is, and that all men may know, if they will to acquire the knowledge, who is a Christian acceptable to the author of Christianity, the Lord Jesus Christ.

I hope you will bear in mind that I do not bring these matters forward with any assumption on my part that I have the right to judge of the Christian status of my fellow men. No one, under the declaration of the Savior, has the right of judgment of his fellows unless he be specifically commissioned so to do. Scarce anyone fully conscious of the responsibility of exercising such judgment would ever seek it, for the Lord has said: "For with what judgment ye judge, ye shall be judged . . ." (Matt. 7:2.)

My purpose in pointing out some of the attributes of a Christian is to enable each man to determine for himself the state of his worthiness of this honorable designation.

I believe that no man can count himself Christian who is not concerned about religion, who does not have regard for things divine, and for his own standing in relation thereto. Irrespective of what his antecedents and his affiliations may have been and are, it is most difficult to understand how he can be justified in the designation of Christian if he has lost or never had vital interest in religion.

I am sorry to say there may be very large numbers in such a category. Many do not resent their classification as Christians. Many welcome, and some seek, the reputation for practising Christian virtues. I know of few, if any, men who are not pleased to be called "a Christian gentleman," although there has never been evident, in many cases, any interest or activity in the Christian religion.

There are two significant articles in a recent issue of a popular magazine. One article is entitled, "What Are We Worried About?" and the caption of the other article is, "64,000,000 Americans Do Not Go to Church. What Do They Believe?"

I mention concern about religion as an essential element in the Christian faith. According to the first article, about five thousand persons in many walks of life and different localities were interviewed on the question, "What kinds of things do you worry about most?" The report is that "An overwhelming majority answered solely in terms of personal or family problems

*Address delivered Sunday afternoon, April 3, 1955.

(health, finances, employment, children's welfare, etc.)—43% were worried about family finances, wages, expenses, etc. 30% mentioned personal problems such as marriage difficulties, children's welfare, and so on. 24% were worried about health—their own or of someone in the family. Only 8% were worried about world problems, occasioned chiefly by the possibility of being drafted."

The article does not state that the matter of religion was ruled out, but it appears from the report that no one who answered was worried about religion in any form. It may be that a subsequent article which is promised may give attention to that subject.

Now if worry contemplates anxiety and deep concern, is it not significant that no one of this great number interviewed expressed any anxiety or fearful concern about things religious? If this poll may justifiably be interpreted (and perhaps its authors would not approve such an interpretation) as further gravitation of the people of our country toward materialism, then I think it carries serious import for all of us.

I think I speak for this entire congregation who listens to these services, and I know that I speak for myself, when I say that there is no matter fraught with more anxiety and deep concern among all the problems that confront us than the religious welfare of ourselves, our families, and our fellow men. I firmly believe that this is an essential characteristic of a Christian, and I earnestly appeal to every man who discovers within himself a growing tendency to shrug off religious thinking and participation to stop and consider the effect of his spiritual lethargy on himself, his family, his friends, and his standing as a Christian.

I mentioned another article in the magazine which has some relevance to the measure which a man may apply to his own standing as a Christian. I cannot see how anyone can logically and consistently take on the designation of *Christian* unless he accepts the divinity of the Christ according to the scriptural record of the Christ. Without the record, of course, there would be for us no Christ. Christ is our Lord of the Gospels, as President Clark has so aptly designated him in his book. If the Gospels constitute the record and the history, how can we without building up an artificial and imaginary record fail to accept the divinity of the Father and the Son and still call ourselves *Christians*?

The article asserts that the 64,000,000 Americans who do not go to Church are not necessarily irreligious; that many have a profound faith in God but do not believe that any existing organized religion is a satisfactory expression of God's will. I do not attempt to controvert this statement, although I believe that we will all agree that going to Church and worship are evidences of one's acceptance of a Supreme Being and are calculated to foster and develop that acceptance.

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It is further pointed out in this article that the great Lincoln never affiliated himself with any church, but of course there would be no warrant for any statement that he was not a believing, Christian man. There are many things in his life and utterances to support the conclusion that he was a man of faith and prayer who would have resented a charge that he was not a Christian believer.

It seems to me that in the present state of world affairs it is particularly important that men should examine the state of their inner feelings about this matter. It is frequently stated from many different sources that the present overshadowing conflict in the world is essentially between that which is Christian and that which is anti-Christ. I recognize that there may be many not religiously inclined who would not accept this generalization. Many would probably prefer to define the issues as drawn between the political concepts and systems of the so-called free world and the ideologies of statism and communism. However the issue may be defined, I am personally convinced that the cause of the free world may be immeasurably promoted and furthered by an enlarged acceptance of the Christian concept. That concept, better than anything else, it seems to me, furnishes the fundamental understanding of man's inherent right to freedom. However much illustrations from the past may serve to justify the eternal quest and struggle for liberty, there is nothing in all history which so thoroughly supports the struggle as does the knowledge and understanding of the nature and origin of man himself.

Where may we find that all-essential explanation? I think I may answer for all Christian believers, in the Christian theology, where man is given a dignity and majesty of birth and purpose transcending any sphere which may be created for him by the imaginative rationalization of man. This man of Christian origin is as a matter of divine right a free man, invested with the power of choice, without restraint, except that necessarily imposed to give all his fellows the same measure of freedom and liberty.

I think, my brethren and sisters and my friends, and I hope many heard this morning, that no better exposition of the fundamental Christian concept of family, the foundation of society, and the essentials involving and underlying our freedom, has ever been brought before us and the world than came from that inspiring, comprehensive and powerful discourse of President McKay this morning. Would that all men all over this world might have heard it.

This man of the Christian concept is not only free to act for himself, but he is also designed to live in a free society, operating under the ennobling and exalted concept that all men are brothers in the family of a divine parent. In the battle for the freedom of men is there

a satisfactory and promising substitute for this Christian concept? I think there is not, and I doubt that on serious consideration there will be many in the free world who will contend that there is.

Facing the problems that confront the world under the stress of the anxieties of the threat of a devastating and annihilating war, is it going too far to ask men and women in this land which has come to be the leader in the cause of freedom to subject themselves, their lives, and their feelings to their own scrutiny to answer to their consciences whether they are truly Christian in belief and purpose? All who can so conscientiously classify themselves are in a position to make a contribution to the noble cause our country espouses, which I am sure can come from no other source in equal measure.

I am content for this occasion to leave the matter of Christian definition with this comment: I would be willing to accept the minister's statement that "Christianity is the Society of the Friends of Jesus," if friends could be interpreted as the Savior pronounced:

"Ye are my friends, if ye do whatsoever I command you." (John 15:14.)

I owe it to myself and to my fellow members in the Church of Jesus Christ of Latter-day Saints to make an additional statement, particularly for the benefit of those not of our number who may listen to these proceedings. We would like all to know that additional evidences for the divinity of the Christ, and for the support of the Christian concept, have providentially come to the world in these latter days, and that a fulness of the Lord's gospel, and the authority and power to administer it have been restored to the earth through his chosen servant for the enlightenment and blessing of all mankind; and further, that this enlarged understanding of the true nature of Christianity is available to all who will sincerely and humbly seek to know it; and that knowledge of it, the adoption of the restored gospel as a way of life, will immeasurably enhance the prospect of the triumph of the forces of freedom over their opponents. I extend to all an earnest invitation to investigate for themselves.

In conclusion, I leave this parting word. I have deep respect, esteem, and love in my heart for all men and women everywhere who may be rightly counted Christian. I have regard for all who practise the Christian virtues. I know that the Christ loves those who love him, and who serve him, even with limited knowledge of his real nature and his true gospel.

God bless Christianity, "the body of Christian believers," and true friends of Jesus, I ask humbly in the name of our Lord Jesus Christ. Amen.

"WHAT IS MAN—"

He Still Stands as God Made Him*

by President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

MY BROTHERS AND SISTERS: Those whom I see and those who are viewing and listening whom I do not see, I stand before you with gratitude that I have been present today and heard the great messages that have been delivered. While my own personal feelings are of no consequence, I had really contemplated doing little more than bearing my testimony, but our President has seen fit to change somewhat the program that I understood was to be followed, and so I face you with his expression that I occupy more of your time. I have been greatly impressed with the President's message and particularly that part of it which dealt with the home and with what I might call discipline in the home. Discipline is not a rod. It is love, kindness, consideration, and understanding.

We are blessed that there come to us, we invite them to our homes, spirits from the other world. As they thus come at our invitation they impose upon us an obligation which, in one sense, a true sense, is divine. So entrusted to our care is a spirit created by the Father who comes here pursuant to the great plan which was devised before the foundations of the world were laid. Bound up in that plan is not alone the past before we came, but the present, while we are here, and the future, the eternities that are to come, and we shall not escape responsibility if in any way we fall short of that mission which we assumed when we brought into this world that little, pure, holy spirit to be guided and directed by us.

Generations ago the Psalmist sang: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

The Psalmist must have had in mind and was perhaps referring to the great announcement made in the opening of the sacred record, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

In those statements, in that declaration, pregnant with meaning, is bound up the whole plan of life and salvation, our existence before we came, our existence here, and our existence hereafter. God created us spiritually. He created the bodies through whom, down through the ages he has provided tabernacles, temples for those spirits which he had created. He brought us here, offsprings of his love, tabernacled with his hopes

and his prayers, that we would go forward and live through our existence here in accordance with his will, that we might then, passing on, reach the high destiny which he had planned for us.

That we might never be in a position from the very first, that we might not know what he wished us to do, he gave the gospel from the very beginning that men might know his ways, know what they had to do in order that they might fulfil their measure of creation and reach that high destiny he had provided.

It is my faith, and I believe history will bear me out, that there never has been a time in the history of the world, in the darkest hours of paganism when men did not have in their possession so much of the truth, and more, as they were able to live. Sometimes that truth was besmirched, sometimes it was dimmed, sometimes it was distorted, but down underneath it all always were some elemental truths, because men had in their minds at least the traditions of the gospel preached from the beginning, had in their minds certain fundamental things which concerned their salvation.

God has made it clear, as I understand it, that he holds his children responsible for the truth which he reveals to them, and if they are not in a position to live all the truth, they are in the position to live that which he gives. Pushing it, perhaps to the extreme, we know that from the beginning, God taught as part of the gospel the mission, the life, the work, the death of his Only Begotten Son, who was to atone for the bringing upon us of mortality.

You know, I can see underneath the sacrifices that were offered, the human sacrifices, in the country to the south of us among the Lamanites, sacrifices that finally led to cannibalism, the eating of a part of the sacrifice—I see a clear suggestion of the sacrifice distorted almost beyond recognition, which God was to make and made through his Only Begotten Son for our redemption.

We ought to remember, I feel always, the truths which God has given to us. We live in revolutionary and evolutionary time. The Lord has vouchsafed to us some of the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

*Address delivered Sunday morning, April 3, 1955.

We have looked at these things, and we have said in our hearts, and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of how in all cases they shall be used, but yet they will be so used)—it has been an easy transition, I say, to affirm that since the physical has become outmoded, so is "outmoded" the moral and the spiritual of the past. In the darkness they are crying out, as we have heard, for a prophet. Brother Romney said that what they need is a listening ear for the prophet they have.

But it is wholly fantastic, as I see it, for us to think that man himself is "outmoded," or his moral and spiritual past. We still have the five senses, all we learn and know and experience comes through those five senses. Man has not been given another sense by these great discoveries. Man still thinks as he has always thought, more poignantly, perhaps, more deeply in certain lines than heretofore, but he still thinks, he still speaks, he is still guided by the same great passions of love, hate, ambition, desire to serve the Lord and all the rest of it. We have not changed. We are as God made us originally, save as we have somehow in some things subverted our feelings, our passions, our urges, our ambitions.

What I would like to get to you today is my feeling that the spiritual in man, the spirit of man is in no sense whatever "outmoded." He stands today as he stood when he came from the garden. God is still God; Jesus is the Christ. There is no change in that. There has been no change in the great spiritual truths that are essential to our progress spiritually and to our eventual salvation and exaltation. Nothing is changed there.

Moreover, we of this Church have our testimony and our knowledge that God still speaks to us, that he does not permit us to wander in darkness and in silence, uninstructed, uninspired, without revelation. No principle of the gospel is more glorious than that principle of continuous revelation because we know that so often as it is necessary our Heavenly Father will again reveal to us all that it is necessary that we should know, in addition to what we now have.

We are not moving blindly, we are not moving by the maxims of the past only. We are not moving alone, guided only by the revelations given in ancient times. We are moving forward under revelations given in modern times and are moving forward under a knowledge that if we need further light, it shall be given to us.

My brothers and sisters, I leave with you my testimony that God lives, that the eternal truths are today as they have always been, no change, that God expects us to keep his commandments. I give you my testimony that this is the Restored Gospel, that Joseph is a Prophet

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My good brethren and sisters and friends, I realize that this is a very important and responsible position; that our words go out, the extent of which we do not know. It is needful, therefore, that we have the guidance of the Spirit of the Lord, that we may speak his truth. I trust that the few words that I say may find an echo in your hearts and be dictated by the Spirit of the Lord.

Near the close of a discourse by our Lord and Savior, many believed on him. It is written: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

The only truth that makes us free is the truth of the gospel of Jesus Christ. In fact, all truth belongs to the gospel of Jesus Christ. When our Savior was brought before Pilate, Pilate questioned him and asked him if he were a king. Jesus answered, "Thou sayest that I am a king. To this end was I born, and for

et, that the First Vision was a reality, that the man who now stands as the President of the Church possesses all the keys and powers that were possessed by the Prophet Joseph, that God expects us, as has been said here today, to keep all of his commandments to the end that we may be saved and exalted in his presence, and for this I humbly pray, in the name of Jesus Christ. Amen.

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The Way to Eternal Life*

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (*Ibid.*, 18:37.)

Then Pilate asked him, "What is truth?" Perhaps the Savior had no time given him to answer. Perhaps he was silent, and from that time until now volumes have been written asking that question. The only true answer that has been given was given by the Lord to the Prophet Joseph Smith.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) In other words, truth is that which endures. All else must perish. This being true, it behooves us to search for truth—this truth the Savior spoke of that makes us free.

Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the gospel of Jesus Christ. First of all, that Jesus Christ is the Son of God, the Redeemer of the world, who

came into this world to die that men might live. That truth we should know. It is far more important to know that Jesus Christ is our Redeemer, that he has given unto us the principles of eternal life, than it is to know all that can be obtained in secular education.

It is far more important to know that baptism is for the remission of sins, and when properly performed by one who has the authority, remission of sins will come, and through the baptism following, of the Holy Ghost, we come back into the presence of God our Father, at last, through the guidance of the Holy Ghost.

To know the way to eternal life is far more important than all the learning that the world can give. We find that in the sacred principles which have been revealed for the last time, and in these ordinances which are being performed for the last time—that is, in the Dispensation of the Fulness of Times—for the gospel will never be restored again. It has been restored to remain. The Lord has ordained his servants, and has

(Continued on following page)

*Address delivered Sunday Afternoon, April 3, 1955.

given them authority to execute his laws, to preach his gospel, to cry repentance, to call upon men to humble themselves and receive these fundamental principles of eternal life.

The way of eternal life is here. The covenants that were promised that lead to that great gift are here. All men on the face of the earth have now the privilege not only of repentance, but also of remission of sins through the waters of baptism, and the gift of the Holy Ghost by the laying on of hands, and

to receive the covenants and obligations which were promised anciently that will bring them back into the presence of God, our Father.

These blessings are free. They are the most important truths in all the world. Brethren and sisters, we have received them. Let us be true and faithful, turning neither to the right nor to the left in the keeping of the commandments of the Lord, and by example as well as by precept, serve him, I humbly pray in the name of Jesus Christ. Amen.

Sunday Morning Session, April 3, 1955

"For Whoso Is Faithful"

by *ElRay L. Christiansen*

ASSISTANT TO THE COUNCIL OF THE TWELVE

AFTER LISTENING to President David O. McKay's timely and helpful message, brothers and sisters, I am sure that you feel, as did I, to say again in your hearts:

We thank thee, O God, for a Prophet, To guide us in these latter days; We thank thee for sending the gospel To lighten our minds with its rays.

May we utter that thanks and show it in a fervent and personal response to this appeal of our great leader.

I am sure that what I shall say will not be new to anyone, but it is a matter to which we should give serious consideration. The Latter-day Saints are a blessed people because they have made covenants with the Lord. As he made covenants with Israel of old, so he has made covenants with us, and we have made personal and individual covenants with him.

A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and binding. The gospel in its fulness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men, and for the salvation and exaltation of man.

In a revelation given to the Church through the Prophet Joseph Smith, the Lord, bidding the people to hearken and listen together to his voice "while it is yet day," said to them:

And even so I have sent mine everlasting covenant into the world, to be a light to the

world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be burdened or restricted by them, but that we may be lifted up and made free, that our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

Covenants made with the Lord are eternal in their nature. Agreements made between men end when those men are dead. Such agreements are not eternal. The Lord made it very clear that the covenants he makes with men are eternal and that those which are between man and man shall be shaken and destroyed eventually.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. (*Ibid.*, 132:8, 13.)

Every member of this Church has made covenants with God. When we entered into the waters of baptism and were confirmed members of the Church, we entered into a covenant with him. In section twenty-two of the Doctrine and Covenants the Lord refers to baptism as "a new and everlasting covenant, even that which was from the beginning." And in another revelation to Joseph Smith given in 1830, the Lord said, concerning baptism and the covenants associated with it (and I often wonder if we consider seriously enough those covenants and obligations that are connected with our entering into the waters of baptism and into membership in this Church), this he said:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (*Ibid.*, 20:37.)

Those requirements and expectations are rather definite. The obligations and covenants are clearly stated. Both the blessings of becoming a member of the Church and the obligations of such membership should be understood and impressed upon all candidates for baptism and membership in the Church, both the young and the old.

Again, when we partake of the sacrament of the Lord's supper, we enter into covenants with him. We make a covenant that we will take upon us the name of the Son. That means, it seems to me, to be like him as nearly as possible, to do as he would do, to live in our everyday lives as he would live, to be a true disciple of Christ.

Now, he who takes upon him the name of Christ surely will obliterate from his life such things as profane and vulgar language, and evil thinking, "For," says the Lord, "as he thinketh in his heart, so is he." (Prov. 23:7.)

Surely those who take upon them the name of Christ will be honest and true, chaste and benevolent and virtuous and will do good to all men.

When we partake of the sacrament, we make a covenant to keep his commandments, all of them, certainly to love the Lord our God with all our hearts, and with all our might, and with all our strength, and to love our neighbor as ourselves. By keeping the commandments made in the sacrament service, one is promised that his Spirit will be with him, to guide him, to direct him, to warn him, and to teach him. There is nothing more desirable that one could ask than to have the accompaniment of the Spirit of God.

Let us be grateful for the privilege we have each week of going to the sacrament table and there renewing our covenants with the Lord. Let us also leave the sacrament table with a determination to keep the covenant that we make there.

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When we are ordained to the priesthood we enter into what is known as the oath and covenant of the priesthood. We agree to magnify and honor that priesthood by living by every word that proceedeth from the mouth of God.

Always there are blessings promised to those who keep the covenants made with the Lord. In the eighty-fourth section of the Doctrine and Covenants, the Lord mentions such promises, when he says:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Therefore, all those who receive the priesthood, receive this oath and covenant [or enter into it] of my Father, which he cannot break, neither can it be moved. (D. & C. 84:33-34, 40.)

Wilford Woodruff, speaking upon this revelation, made note of the marvelous blessings that await the faithful bearers and sharers of the priesthood; our wives are not without the same blessings that come to the men who bear the priesthood. Said Wilford Woodruff:

Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs of Jesus Christ? Who can comprehend that by obeying the celestial law, all the Father hath shall be given unto us, exaltations, thrones, principalities, powers, dominions. Who can comprehend it? And yet it is here stated.

Now, if we keep the laws and covenants of baptism, and honor the priesthood and its covenants, we are then permitted to enter into the temple of the Lord and there again make covenants with him, which covenants if kept will qualify us for the fulness of joy in our Father's kingdom; and to become endowed with powers, rights, blessings, and promises of blessings that may embellish our lives and bless us eternally and bring us joy that is beyond our power to comprehend.

We may also enter into that order of the priesthood known as the "new and everlasting covenant of marriage." Those who remain true to that covenant and to all other covenants are promised of the Lord that they will come forth in the resurrection of the just with their husbands and their wives as their companions, and with their children, if they are faithful and keep the covenants which they shall make, to live with them in a state of never-ending happiness. What hope, what assurance, what joy that should bring to the hearts of men! The great joy and consolation that comes from the divine assurance that the family ties may transcend the boundaries of death and continue eternally is priceless to all who love their families and their friends.

We are indeed a covenant-making people. I hope and pray that we are

also a covenant-keeping people. Unspeakable joy, indescribable blessings and associations with those that we love await all who receive the covenants of God and who endure to the end, faithful and true.

For—

Eye hath not seen, nor ear heard, neither have entered into the heart of man,

things which God hath prepared for them that love him. (I Cor. 2:9.)

And, of course, he has said that they that love him will keep his commandments.

May we go forth from this conference more determined than ever so to do, I pray in the name of Jesus Christ, the Lord. Amen.

Ears to Hear the Living Prophets

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

MY BELOVED brothers and sisters, you assembled in this building and you who look in by television and who listen in by radio: I plead with you to implore the Lord to give me his Spirit while I address you the next few moments. I have sought humbly for his help, and I believe he will give me his Spirit. If he gives you his Spirit, too, these few minutes will be worth your while and mine, and be to the glory of God.

I thought at first I would bore you with a written speech, but I believe I can do it without one. Moreover, as I give you the message I have for you, I want to look you straight in the eye.

My office is that of a special witness of the Redeemer and of his gospel. I desire to have the spirit of that office and to testify to you of some eternal truths which are worth while to my brethren and sisters in the Church who have fervent testimonies, to members of my own family, whom I love, to every one of you who is looking in on this conference from the outside, to every soul who hears my voice, and to all the ends of the earth. What I have to say I did not learn through my five senses. I have learned a lot about the truth through my natural senses, the concepts I have come from what I have heard and read, but the truths to which I testify I have learned through revelation.

Now, do not misunderstand, I do not propose to give a startling account of an open vision. I have not seen one. Neither have I heard an audible voice. Revelation comes through three or four channels. One is the open vision; another is the audible voice; another is the witness of the Spirit. Enos spoke of this method—the witness of the Spirit—when he said that he heard the voice of God say unto him, ". . . thy sins are forgiven thee." (Enos 5.) And then a little later, after he had prayed for his brethren, the Nephites, he said,

. . . the voice of the Lord came into my mind again, saying: I will visit thy brethren

ren according to their diligence in keeping my commandments. (*Ibid.*, 10.)

Recently I heard a famous character say, "What the world needs today is a prophet." That was a wise statement, but it is not exactly correct. The things the peoples of the world need today are ears to hear the living prophet, because we already have one. He has been sent by Almighty God, not only to the members of the Church, but also to you other good people who are seeing and hearing this service by television and hearing it over the radio. Most of the last three quarters of an hour that prophet has been standing before you, if you have been where you could see into this session. If you have not seen him, you have heard his voice. President David O. McKay is a prophet of the Living God. If you are the type of person who would have believed that Moses was a prophet, had you lived in his day, you know that President McKay is a prophet. If you would have accepted Elijah or even the Son of Man, you will accept President David O. McKay as a prophet of the Living God.

There are other prophets who will talk to you during this conference. Two I will mention, the men who stand with President David O. McKay. As James and John stood beside Peter after the passing of the Redeemer, so President Stephen L. Richards and President J. Reuben Clark, Jr., stand with President McKay. The three of them are prophets as much as any men who ever lived upon the earth have been prophets. I plead with you to hear their voices.

There will be other men speak to you in the sessions of this conference who have been called with the same calling as the Twelve Apostles in the days of the Savior. These men will speak words of eternal life. They will bear record of the truths of the gospel of Jesus Christ which you will need to accept and live by if you are to be true followers of Christ. These men will preach and teach the gospel of Jesus Christ as he himself defined it.

(Continued on following page)

That there may be no misunderstanding as to what that gospel is, I want to read two or three verses from the statement of the Savior. After he had told his disciples that if the Church was built upon his gospel his Father would show forth his own works in it, but that if it was not built upon his gospel, but upon the works of men or upon the works of the devil, they would have joy in their works for a season, but by and by the end would come when they would be thrown down and cast into the fire, he said:

... this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

Ard my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works. (3 Nephi 27:13-15)

And then he added:

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel. . . . (*Ibid.*, 27:20-21.)

In this short statement the Master named four eternal verities upon which all else in his gospel is founded: first, the relationship between himself and his Father; second, the fact of his atonement; third, the universal resurrection; and fourth, the judgment.

As to the relationship between himself and his Father, he said: "I came into the world to do the will of my father; because my father sent me." This verity, so simply put, is the cornerstone of his gospel. A Christian brotherhood can no more be built without the acceptance of the fact that Jesus is the Son of God than the superstructure of this great building can be supported without its foundation. The very burden of the Master's message during all his life was that he is the Son of God. The Father himself, who seldom speaks on any other question, time after time bore witness that Jesus is his Son. That fact is an essential part of the message of the restoration.

That the atonement was a fact is as essential to the gospel of Jesus Christ as is the Sonship of Jesus. We have the sacrament to remind us every week of his atonement. The only purpose, or at least the main purpose, for which Jesus came into the world was to make the atonement. Others could have been sent to preach the gospel. As a matter of fact, others have been sent in every

other dispensation—Abraham, Enoch, Moses, for example, and in this dispensation the Prophet Joseph Smith. These great prophets taught the gospel of Jesus Christ as plainly as did Jesus himself. But in the Meridian of Time Jesus came. He came not only to teach the gospel, but also to be the Redeemer of the world. He was the only one who qualified to be the Redeemer, first, because he and he alone had life within himself—eternal life, which he inherited from his divine Father. He was the only one who ever lived a sinless life upon the earth, and he alone was foreordained to be the Redeemer.

The resurrection is inherent in the atonement. Jesus said he came to do the will of his Father, and that the will of his Father was that he should be lifted up upon the cross. He further said that the purpose for which he was to be lifted up upon the cross was that he might draw all men to him. That he does through the resurrection.

The purpose for which men are to come before him after the resurrection is that they may be judged of the works which they have done in the flesh.

These are the fundamentals of the gospel of Jesus Christ, as he put them in his own language. Having stated them, he followed with the commandment,

Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost. (*Ibid.*, 27:20.)

Now, all men who believe in Jesus and want to be his followers will have to accept those four verities. They will also have to obey the commandment. When the commandment is obeyed, they will receive the witness of the Holy Ghost. Surely they will receive it. It comes to every man who will live for it. As an example, I read to you a few lines from the testimony of a missionary in the field. Six months ago today, he sat here in this building on his way to the mission field. After being in a foreign land for five months, learning a foreign language, he wrote this to his parents:

When I first came over here and started in this missionary work, I did not know if I was going to be able to last it out. It was really hard on me to go out from door to door and have the people laugh at me and not listen to me. And for a while there I really wondered if I did have a testimony of the gospel. I knew that if I did not have a very strong one that I would not be able to stick it out. The devil was really working on me, too, because I had a feeling of unrest and uncontentedness, and I did not have the desire to go out and give the message to the people.

But today there is nothing I would rather do. The Lord has blessed me with a very strong testimony of the gospel. I know without any doubt that Jesus is the Christ, the Son of God, and that God lives and has a body of flesh and bones. I know that Joseph Smith, Jr. was and is a prophet

of God, that he restored the gospel here on the earth in these latter days. I know that the leaders of the Church today are prophets, seers, and revelators, and there is nothing I would rather do than tell these people we come in contact with that I know that these things are true. . . .

I pray that I may be a worthy representative of my family and my Church and the Lord, that I bear you this testimony through the gift of the Holy Ghost and in the name of Jesus Christ.

Now, there is a twenty-year-old lad who has that witness. He knows, because he has been touched through the sixth sense, if you will, the witness of the Spirit, that these eternal verities are true.

Oh, my beloved brothers and sisters, my good friends whom I have never seen and who have never seen me, I bear witness to you that there is revelation in this day, that there is a power from God which wants to come into our hearts and bring us peace, that peace which will be conducive to the peace of the world, of which our great living prophet spoke this morning. I bear this witness to you in the name of Jesus Christ. Amen.

Patriarch To The Church



Eldred G. Smith

Sunday Afternoon Session
April 3, 1955

Humility Builds Faith

by Eldred G. Smith

PATRIARCH TO THE CHURCH

BROTHERS AND SISTERS, I seek an interest in your faith and prayers. This is a humbling experience, and I hope that I will always appreciate the honors and the blessings that have been given

THE IMPROVEMENT ERA

to me and that I shall always appreciate the blessings of the Lord.

The other night a cartoon appeared in *The Deseret News* which showed Uncle Sam deluged in the overflowing contents of a large horn of plenty. The title read, "Isn't it time we count our blessings?" These cartoonists have a gift of catching the essence of a situation and portraying it very graphically. We live in a land blessed above all other nations—not only a choice land, but also a choice generation. In addition to all the luxuries of modern living, we have the blessings of the fulness of the gospel. Today we do not have the physical opposition of hardship and persecution that we had in the earlier days.

The Church is growing very rapidly, and our missionaries are having amazing success. The people of the world are impressed with the accomplishments of the Church. But, brothers and sisters, if we learn anything from history—and history is our greatest teacher—we learn that our present favorable conditions may have a hidden danger. Some of these dangers were referred to by President McKay this morning. Do you remember what happened so often in the Book of Mormon? When the people were righteous they enjoyed prosperity. With prosperity came a feeling of self-sufficiency and pride. They forgot to acknowledge the Lord as the Giver of all their blessings. They lost their humility. Not until they were chastened and humbled did righteousness and prosperity return.

Let us enjoy the prosperity in which we live, with humble gratitude in our hearts, expressing our thanks to the Lord. Let us be humble in all our prayers. Beware of lip service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men. He said,

Verily I say unto you, they have their reward. (Matt. 6:5.)

It is not always the words we use in prayer that count so much as the spirit in which they are said. If we are truly humble, we will acknowledge the hand of the Lord in all our righteous endeavors. Praying without humility is praying without faith. You just cannot have true faith without humility. What better example do we have than the simple, humble prayer of a child?

President George Albert Smith has told a story which I think will bear repeating.

It was about a nine-year-old boy who was to undergo a serious operation. As they prepared to give him the anesthetic, he asked those attending him to pray for him. When they told him they could not, he said, "If you can't pray for me, will you please wait while I pray for myself?"

They removed the sheet, and he knelt on the operating table, bowed his head and said, "Heavenly Father, I am an orphan boy. I am awful sick. Won't you please make me well? Bless these men who are going to operate that they

will do it right. If you will make me well, I will try to be a good man. Thank you, Heavenly Father, for making me well."

When he finished praying, he lay down. The doctors' and nurses' eyes were filled with tears. Then he said, "I am ready."

The operation was successful, and the boy speedily recovered.

The doctor later said, "I have operated on hundreds of people, men and women who thought they had faith to be healed, but never, until I stood over that little boy have I felt the presence of God as I felt it then." That boy opened the windows of heaven and talked to his Heavenly Father as one would talk to another, face to face. I am a better man for having had the experience of hearing a small boy talk to his Father in heaven as if he were present."

Humility is one of the qualities that helps build faith. Would a missionary be successful if he were not humble? He has to be teachable with a receptive mind before he can teach others, and to be teachable, he must be humble. And we should all be humble.

All the requirements of living the gospel become easier through humility.

A young man told me his experience in becoming a member of the Church, which is typical of many in their activities of investigating the Church. He said the missionaries came to the lesson on the Word of Wisdom. He and his wife were both users of tobacco. After the meeting was over and the missionaries had left, they talked it over with each other and decided between themselves, "Well, if that is what the Lord wants and if this is the Lord's Church, we will try it." He said that he was not particularly concerned about himself; he thought he could do it easily; he was worried about his wife; she had never tried to quit before. On the other hand, he had quit several times. After proving to himself that he could quit, of course, he went back to the use of cigarettes again. But he said in this case, it was just the reverse. His wife quit without any apparent difficulty, but he had tremendous difficulty. He became nervous and irritable. He could not rest. He was cranky among his fellow workers. He could not sleep at night. But inasmuch as his wife had quit, he was not going to be outdone by her. So, one night, he became so restless, so disturbed that he could not sleep, and his wife suggested to him that he pray about it. He thought that was a good joke. He ridiculed the idea of prayer; he said, "This is something I have to do. Nobody can help me with this. I can do this." But as the night passed, and he had done everything he could to stimulate sleep and rest without any success, finally in despair he humbled himself enough to kneel at the side of the bed and pray vocally. According to his own testimony, he said that he got up from his prayer, got into bed, went to sleep, and has never been tempted by cigarettes since. He has absolutely lost the taste for tobacco. He said,

"The Word of Wisdom was not a health program for me. It was a lesson in humility." He said, "I had to learn humility." That is what it meant to him. As it is with many of the requirements of the Church, we have to demonstrate humble obedience.

It is a humbling experience to look into the sky and contemplate the stars—just try to count all those you can see with the naked eye. Throughout the ages, man has tried to count them, and as telescopes have been made larger and larger, the scope has increased until we realize the utter impossibility of numbering all the stars. How small are we then, when we consider that God is the Master and Creator of the universe.

Just stand on the rim of the Grand Canyon and feel your insignificance as you gaze on the grandeur and immensity of nature or watch the beauties of Niagara and realize your own weakness in the presence of such great power.

Then ask yourself as David asked our Maker and the Creator of all: "What is man that thou art mindful of him?" (Ps. 8:4.)

Yes, God is mindful of you and me because we are his children. He has given us this earth and all we have—the very air we breathe, food to eat, life itself. He rewards us for every good deed. Of ourselves we are nothing. Brothers and sisters, let us not be self-sufficient. Let us not forget to be humble and acknowledge the Lord, who is so good to us.

King Benjamin told his people:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be forever and ever; therefore, of what have ye to boast?

And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. (Mosiah 2:23-25.)

My brothers and sisters, be not lifted up in the pride of your hearts that you forget the Giver of all your blessings. Do not let self-righteousness rob you of humility before God. Acknowledge him in all things. Let your faith be simple and childlike.

On one occasion,

. came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt. 18:1-4.)

May we then be humble as a little child is my prayer in the name of Jesus Christ. Amen.

THE PRESIDING BISHOPRIC



Joseph L. Wirthlin
Presiding Bishop



Thorpe B. Isaacson



Carl W. Buehner

of the Aaronic Priesthood? I would like to take you back to the beautiful Susquehanna River, near Harmony, Pennsylvania. Joseph Smith and Oliver Cowdery, two young men, age twenty-three and twenty-two, respectively, stood on those beautiful banks of the Susquehanna River in Pennsylvania. Their faces reflected the seriousness of their thoughts. It was evident that peace permeated their entire beings, and every act bespoke humility and faith in God, their Eternal Father. They had intentionally secluded themselves from the world that they might seek the counsel of their Father in heaven.

May 15, 1829—it was a beautiful day. Winter was over. Spring was in the air. Nature had painted the leaves of the trees with a delicate green. The song of the birds overhead blended with the sounds of the river to produce harmonious overtones that added serenity to that beautiful occasion. The sun cast its golden rays through the motionless leaves of the semi-dense overgrowth, making a wonderful study in light and shadow. All was calm and peaceful, that day. It was indeed a sacred spot and a sacred hour. Cares and worries and concern were largely overcome by the handiwork of God. The harmonious beauty that surrounded them contributed to the sacredness of the place and of the occasion, but the seriousness of their mission made them semi-oblivious to it. They now knelt together in humble prayer, seeking guidance from God, their Eternal Father.

These two young men were concerned about the principle of baptism for the remission of sins, and they desired to know more concerning the details of this sacred ordinance. What was the proper mode? How, and to whom, and by whom should this ordinance be performed? In their work of translating the Book of Mormon they had become concerned regarding the problem, as they contrasted the instructions of that sacred book with the practices of the churches of that day. They knew, however, that their Father in heaven would supply the wisdom they now sought.

And while they were engaged in prayer, a messenger, whom God had sent, appeared to them, and he spoke unto them. "I am thy fellow servant." The resurrected John the Baptist now stood before them—he who had come out of the wilderness crying repentance to the people of his day; he, who had baptized our Lord and Savior at Bethabara in the River Jordan. Yes, this was the same John who on that sacred occasion heard the Father's voice from heaven declare, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17.) This was the same John who witnessed the Holy Ghost descend on Jesus; he, the literal descendant of Aaron who held the keys of the Aaronic Priesthood by right and ordination; he of whom the Lord said, "No greater prophet born of woman" (see Luke 7:28); he, who had been beheaded for his courageous denunciation of sin and for his love of truth.

"Upon You My Fellow Servants"

by Thorpe B. Isaacson
OF THE PRESIDING BISHOPRIC

PRESIDENT McKay, President Richards, President Clark, my beloved brethren of the General Authorities, my dear brothers and sisters and friends:

I feel very humble in standing before this great audience today, and I sincerely ask for a solemn prayer in your hearts in my behalf. I am grateful to be here with you in this great general conference of the Church. Truly, we have been spiritually strengthened and built up in our faith. We come here for that purpose, and I pray that the Lord will help me that I may say something that will give you strength and increase your faith and your testimony.

We spend much of our time in our business and temporal affairs, in our educational, social, and recreational life. We spend a great deal of our time in government and politics. Probably that is as it should be, but I wonder how much time we actually spend in developing the spiritual side of our lives—probably, may I say, the better part of our lives? The older I become, the more I realize that this is the better side of our lives and certainly the most important side of our lives.

It is not uncommon for thousands of us Latter-day Saints to bow our heads in prayer and close our eyes, and to follow the prayer of him who may be mouth. Truly we are a praying people. The world has judged us to be a praying people, and we confess that we not only

pray in large gatherings at conference, but we also pray every day of our lives, and we accept the principle of prayer.

I would like to say a few words about the Aaronic Priesthood. I am directing my remarks particularly to those concerned with Aaronic Priesthood boys from twelve to twenty-one. There are approximately seventy thousand of them in the stakes of the Church, not counting the missions. We also have about that same number of Senior members of the Aaronic Priesthood, wonderful men who bear the Aaronic Priesthood, or a total of approximately 140,000 men and boys holding that wonderful priesthood, the Aaronic Priesthood, which gives them the power and the blessing and the authority and the responsibility of acting in the name of God, our Eternal Father.

I hope, parents, that you will take an interest in these Aaronic Priesthood boys. Fathers and mothers, help them on Sunday mornings. They are sleepy; they are tired; they are growing boys. Help them to get up on Sunday morning and attend their priesthood meetings. You wonderful wives of the Senior members, encourage your husbands on Sunday morning to get up in time to put on their Sunday clothes and go to Church. That will give to them and to you great blessings that you will not know any other way.

May I try briefly to portray some of the incidents concerning the restoration

Now he stood before them in majesty; the glory that surrounded him was far more brilliant than the May sunshine. His presence dispelled all doubts and all fears, and these two young men opened their souls to partake of his great wisdom.

He then laid his hands upon their heads and conferred upon them the Aaronic Priesthood keys which he had held throughout the centuries. The words of that ordination prayer were indelibly impressed upon the minds of these two young men:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

He then told them that the Aaronic Priesthood was an appendage of the Melchizedek Priesthood, that it had not the power of the laying on of hands for the gift of the Holy Ghost, but that this power should later be given to them. Then he told these two young men that he came under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which priesthood, in due time, would be conferred upon them and which later was conferred upon them.

These two young men were then directed by this messenger to go down into the river, that beautiful Susquehanna River. Joseph Smith was instructed to baptize Oliver, and Oliver, in turn, was instructed to baptize Joseph. They were then to ordain each other to the Aaronic Priesthood by the laying on of hands. Joseph ordained Oliver to the Aaronic Priesthood first, and Oliver then ordained Joseph.

This glorious spiritual experience that followed their baptism and ordination to the priesthood was accompanied by the spirit of prophecy. As they left this hallowed spot, their hearts were light. The Aaronic Priesthood was again restored to the earth by an angel of God to his servants, the first time in many centuries for man to be divinely commissioned with the priesthood. This vision demonstrated conclusively that the heavens were not closed and gave positive proof of the promise of the resurrection.

I bear you my testimony that I know this priesthood was restored to the earth. I bear you my testimony that I know God lives and that Jesus is the Christ, the Son of God, our Redeemer and our Savior, our Elder Brother. I bear you my testimony that I know this is the true work that we are engaged in, and I know that Joseph Smith was a Prophet of God. I know that President David O. McKay is a true, living prophet of God, our Eternal Father, and I bear you that testimony, and I know it to be true, and I know it by the power and gift of the Holy Ghost, that testifies to me that this is true. I bear you that testimony in the name of Jesus Christ. Amen.

JUNE 1955

Zion Must Arise and Shine Forth

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS and friends, seen and unseen: I approach this assignment this afternoon in deep humility. It is truly a sobering experience and yet a signal honor. I seek the inspiration of heaven and your faith and prayers as I attempt to speak for a few moments.

I am very grateful for the opportunity of being here at this great conference. I am grateful to President McKay for inviting me to come, and I would like to say to him, in response to his kind words, that I am sure no one on earth is as happy as I that I am able to be here today.

I am very grateful that the Lord permitted our plane to land during the storm last night, just in time to get to that great priesthood meeting. As President McKay referred to the fact that seventy-one different gatherings were assembled last night, and that we had never had this many outlets for the general priesthood meeting, I thought of a rather humorous thing that was said by one of our national entertainers on TV, who is helping in a promotion program for greater consumption of dairy products. We have had some excess of these commodities. This entertainer has been employed by the farmers of this country, through the American Dairy Association, whose president is one of our stake presidents. On the air he expressed his pride at being associated with this great organization, not only an organization of farmers, but also many millions of dairy cows. "Now," he said, "ladies and gentlemen, there may be organizations with more branches, but I am sure there is no organization with more outlets."

I rejoice with you, my brethren and sisters, in this great conference. I have received a spiritual uplift from the testimonies borne, and I am particularly grateful that I was able to hear the messages of the First Presidency in the priesthood conference session last night and again today. I cannot think of a richer experience than the experience of the last twenty-four hours.

I am grateful for all of the blessings that are mine. I have been sitting here today enumerating them. I am grateful to be able to live in this day, to enjoy the freedoms and the liberties which are ours and the associations which we have in the Church and in this great nation.

I am grateful for the confidence and the love of my brethren and sisters in the Church.

As I listened to that great message of the President this morning, a message which we all need in our homes, my heart filled with gratitude and thanksgiving that the Prophet of God could

in very deed speak as one having authority on this very sacred and important subject of the home and family. I am grateful for my home and my family. I am grateful for my companion and for her inspiration, strength, and help. I know that I could not have accomplished the little that I have achieved, without her great faith, devotion, and support.

I am grateful that I have come from a good Latter-day Saint home.

I thank the Lord for the opportunity that has been mine to associate with my brethren of the General Authorities. For nine glorious years I had almost daily association with them. The last two years I have been in their presence much less frequently, and I am sure they will never know fully how much I have missed the very close and intimate association of those earlier years.

I am grateful for the faith and prayers of the Saints and for the support of good people everywhere in the responsibilities which are mine now in the government as well as in the Church. I thank God for the letters that have come during hours of stress from faithful members of the Church and good people elsewhere.

President McKay spoke of these wonderful mission presidents, and they are wonderful men. As he did so I thought of one who lies ill in a local hospital, whose illness I learned about since coming to this conference—one with whom I had the great pleasure of walking the streets of Holland at the close of the war—one of the most valiant. President Cornelius Zappay,* if you are listening in today, may I say to you that we love you, that God loves you for your devotion, and it is our prayer that he may see fit to restore you fully and speedily to health and strength. It is my hope and prayer that someday we may be able to team up again as missionaries, if not in this life, then in the eternities to come.

I am grateful for the glorious saving principles of the gospel, my brethren and sisters, for my progenitors who had the courage and the strength to accept the truth when they heard it and to join themselves with an unpopular people. I am grateful for the rich heritage which is mine. I am thankful for the mission of Joseph Smith, the Prophet, and for those who have succeeded him, for their valiant devotion to the truth. I am grateful that I have been made the recipient of the priceless blessings that have come through the gospel.

*President Zappay passed away April 29, 1955. He was a former president of both the Netherlands and the East Central States Missions. He had been released from the latter mission in March 1955.

Ezra Taft Benson *Continued*

Today I have in my heart a love not only for these, but also for all of God's children. I have no ill feeling toward any human being. With you, I hate sin, but I love the sinner. We all have need to repent.

I rejoice in the spread of the gospel and the growth of the Church in all the world. I have been thrilled as I have read the accounts of President McKay's visits to the missions in the South Pacific. I thrilled with the messages last night from two of our associates who reported on missionary activities in the South Pacific and way up in far-off Finland. I am very grateful, my brethren and sisters, for all of these priceless blessings.

I realize that through the ages there has been a tendency for truth to be pretty much on the scaffold and error on the throne. I recognize that there has been a tendency to revere prophets dead and to persecute the living oracles. I recognize that there are two great forces in the world. And as the Book of Mormon prophet said,

For it must needs be, that there is an opposition in all things. (2 Nephi 2:11)

I am grateful that we have our free agency which to me is an eternal blessing, an eternal principle. I recognize that today Satan, the adversary, is still alert. He is not using the means of persecution towards this people which he once used, but he is still the enemy of truth, and he is using other methods today. He is probably using the method of encouraging complacency. He is probably making an effort to lull us away into a false security because things seem well in Zion. One of the Book of Mormon prophets said this would be the case in the last days. You remember Nephi's prediction when he said:

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion, yea, Zion prospereth, all is well—and thus the devil cheath their souls, and leadeth them away carefully down to hell.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well! (*Ibid.*, 28:20-21, 24-25)

Now, of course, the Church itself is God's great instrument to build and to save and to exalt men everywhere, through the application of the simple principles of the gospel. It is a way of life that will make men happy, and "men are, that they might have joy." This great instrument must withstand opposition and complacency.

The program of the Church, the mission of the Church is to build character, to lift men and women up, through giving them an opportunity to participate and take responsibility. It is our great privilege to learn of the truth and help to spread it to God's children

everywhere, thus providing the means of leading them to exaltation.

In the last few weeks I have had the glorious privilege of visiting eleven of our Latin American countries. The visit was threefold in character. First of all, it was a response to invitations from leaders of those nations, particularly ministers of agriculture; it also provided an opportunity to get better acquainted with their agriculture, and also to learn something of the results of the exports which we are making into those nations, of breeding stock, such as beef cattle, dairy cattle, hogs, poultry, and also many strains of seeds; it also provided an opportunity, so the President of the United States thought, to help strengthen the bonds of friendship and understanding with our splendid neighbors south of the border.

I want to say to you, my brethren and sisters, it was a most satisfying experience. I am very grateful for the contacts I had with the Presidents of those nations, with the ministers of agriculture, and with the people generally. I appreciate the opportunity of visiting on ranches, farms, and plantations, getting into the homes of the people and feeling of their warm spirit and their friendliness toward the people of the United States.

I think the outlook down there is most encouraging. Those countries are on the march today, and they want to team up with the United States. They have a deep love and respect for our people here. They admire and respect our technology, our methods, our free enterprise system. They are very anxious to raise the standards of living of their own people by adopting the practices which we have followed in this country. There is an economic awakening in many of those countries, and I look for unheard of developments in the years ahead. I hope that those developments will include an increase and a spread of the restored gospel. They are moving, as it were, almost from the one-horse plow to the caterpillar tractor overnight. They are not doing it with the slow transition as we have done it here.

I found they like to be referred to as Americans. They are very proud that they have thousands of their students here in the United States learning our way of life and learning of our agriculture and our technology. I found they were very happy to learn that to the Latter-day Saints the Promised Land, the land of Zion, includes all of North and South America. I was pleased to find, too, that there is evidence that communism has largely failed in those countries. True, there are some danger spots, still, but there is evidence that political stability is increasing. I was very much pleased as I visited personally with the Presidents of those republics, to hear them speak out in support of the principles of freedom which have meant so much to our great nation and our great neighbor to the north of us.

Our technical aid down south is paying off. They need technical assistance

and encouragement more than they need grants. I feel that the future is bright, and I am very happy that our Church missions are spreading out in those lands.

I came back impressed that those people want us to help them to help themselves. The future looks bright, and I said to some of my associates upon my return that if I were a young man of twenty-five today, I would consider heading south. Probably when we get the inter-American highway completed, it will be easier for us to visit our neighbors to the south. I hope so.

I was pleased, too, to find in the travels to these eleven countries, that our Mormon people are found in almost every nation. Generally speaking, they are giving a good account of themselves. I was pleased with the contacts I had with them. Beginning in Cuba, in our visit with the then President-elect, Batista, and continuing through ten other nations—I was pleased that we had the opportunity to say something about the Church and explain the fundamentals of the gospel.

Sister Benson is a more effective missionary, I think, than her husband. It seems to me we have been shipping Church books down there for days since our return. We have sent many copies of our literature, mostly in response to conversations which she had with the gracious wives of the Presidents, ministers of agriculture, the ambassadors, and others.

I was pleased to meet our servicemen in Puerto Rico from Ramsey Air Force Base and from Fort Buchanan. In the Virgin Islands where I met, as a member of the Virgin Islands Corporation Board, I was surprised, as a certain technician, an electrical engineer, was invited in to consult with us, to find that he was a member of the Church. As similar experiences were repeated, I thought of the comment made by a businessman from the northcentral states sometime ago who registered in a Washington hotel and asked if there were any Mormons in Washington. The hotel clerk replied, "I suppose there are. They seem to be everywhere."

Well, I found them down there. Not very many, but a few of them almost everywhere! In Trinidad, which is in the British orbit, we found a member of the Church serving as one of the secretaries of the consulate. In Venezuela we had received advance letters from one or two families expressing the hope that we might hold a service while we were there. Then when I had the pleasure of addressing the American Chamber of Commerce in Caracas, who should be presiding there as president, but one of our Mormon boys from Tooele, Utah. It was a great thrill as we went from Caracas over to Barquisimeto to have the opportunity of holding a service in a hotel room with representatives of three or four Mormon families in that area and to find that they were eager to get a Sunday School started.

In Panama, in Costa Rica, in Nicaragua, of course, we found groups of the Saints and missionaries. It was always a great pleasure to see them at the air-

ports or to hold a brief meeting with them or to join them for breakfast or lunch. I wish our busy schedule might have permitted us to spend more time with those fine groups. Quite by accident, because of plane trouble, we stopped in Guatemala. We had the opportunity during seven hours there, to view the lovely new mission home and chapel and to have a long visit with the ambassador, and to hear him speak in praise about our people. In fact, I was pleased everywhere that we went to find the Church well spoken of.

We completed our little two and a half weeks swing by spending a Sabbath day in Mexico City with President and Sister Bowman and the missionaries and the Saints in a large gathering there. Later the next day, as I visited with the President of that republic, he expressed surprise and apparently seemed somewhat pleased to find the number of people we have right in Mexico City of our faith. He had known of our people in the Colonies, and he spoke highly of the Church and its people.

So, I might go on, my brothers and sisters. I found, too, a very friendly press, as President McKay has reported. I think there was not one loaded question put to us in all of the press conferences that we had. It was not uncommon at the end of an hour-long press conference to have representatives of the press gather around after we had discussed agriculture, and say, "Now, Mr. Secretary, we would like to turn to another subject. We would like you to tell us something about the Church." It was always a great pleasure, of course, to tell them something about the history, the organization, and the doctrine of the Church.

So, my brethren and sisters—and I've not even mentioned Colombia—it seems to me that we have a great opportunity now, as the Church moves out into the world. The Church has a wonderful reputation. It is well thought of. It is well-known. It is so important today that all of our people, whoever they are and whatever they are, live the gospel, that they keep the commandments of God. And if they are isolated, it is important that they arrange to hold services in their own homes, that they invite in their neighbors to their Sunday Schools, that they might help to spread the gospel. In my humble judgment, the world is hungry for true religion, and we have it.

I am sure, my brethren and sisters, that in the days ahead, many will accept of the truth, particularly in the countries that I have just had the opportunity to visit.

I remember, as you do also, occasions where we have met with just a handful of people in an isolated area, and how the Lord was there with his Spirit. I remember meeting the Saints, way up in Selbongen, East Prussia, right after the war and in isolated places in Holland. I remember meeting the Saints in Czechoslovakia, just small groups. JUNE 1955

How well I remember that meeting referred to by President Matis last night far up in Larssmo, Finland. It was a small, isolated group, but the Spirit of God was present and touched the hearts of the people. So it will be everywhere our people meet if we just remain true and faithful. God grant we may do so.

May we be able to make our influence felt for good in the world because we must help to serve as the leaven which is going to leaven the world with righteousness. In large measure, that is our mission.

So, my brethren, may we prepare, as elders in Israel, to help enlarge and to strengthen the boundaries of Zion, enlarge her stakes, and build up the kingdom. God expects us to arise and shine because we are the salt of the earth, the light of the world, and I believe the hope of the world because we are the stewards of the revealed truth of God.

The Lord has made it very clear in the revelations. "Verily I say unto you all," he said, back in 1838, "Arise and shine forth, that thy light may be standard for the nations." (D. & C. 115:5.)

And six years earlier, he said to a then struggling Church, small in numbers, inflicted with persecutions;

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

What are those garments? Those garments are the garments of righteousness, the garments of devotion to the truth—the gospel in action.

Our message is a world message, my brethren and sisters and friends. In that glorious first section in the Doctrine and Covenants, given as a preface to the Book of Commandments, the Lord had these words to say, which I quote to you in closing:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. (*Ibid.*, 1:1-2.)

These are sobering words, words from the Master, Jesus the Christ, through his Prophet, Joseph Smith, to all God's children.

May we not be at ease in Zion. We have a tremendous responsibility. This is God's work, my brethren and sisters and friends, and I give you my testimony today that I know that God lives, that he is a Personal God, that he hears and answers prayers. I know that Jesus is the Christ, the Redeemer of the world, our Elder Brother, the Savior of mankind. I know, too, that Joseph Smith is and was a Prophet of God, an instrument in the hands of the Almighty in ushering in this the last and the greatest of all gospel dispensations. The priesthood has been restored; the truth is here in its fulness. I know it as I know that I live, and I thank God for that testimony, and pray his blessings upon all of us, in the name of Jesus Christ. Amen.

No Greater Joy

by Oscar A. Kirkham
OF THE FIRST COUNCIL OF THE SEVENTY

I TRUST THE Lord will be with me and bless me as I address you. In the Third Epistle of John, the fourth verse, are these words:

I have no greater joy than to hear that my children walk in truth.

The greatest gift that can come to a boy, as I review the humble experiences of my own life, is that he may have good guidance, that he may sense a faith in God, and enjoy the gospel of Jesus

Christ, that he may receive the gift of the Holy Ghost and hold worthily the Holy Priesthood.

The other evening a lad came to our home. He was accompanying a high priest. They were our ward teachers. The high priest said as he addressed us, "Brother Kirkham, we have a little message for you from our bishop concerning our religion." The message was given. We felt the spirit of it. It was simple and sincere. I thanked them,

then the high priest turned to the boy of fourteen, a teacher in the Aaronic Priesthood, and said, "John, you say a prayer for Brother Kirkham and his family." We were appreciative and listened, for we know that we have no greater joy than to know that we walk in truth.

Coming down on the elevator in our office building the other day, a young man recognized me and he said, "This is my mother, Brother Kirkham. I'm just back from my mission. She has worked continuously for me while I've been away. She has kept me. She saw that my check came every month to pay my expenses. Now, the Lord being willing, Mother is going on a mission. I will pay her way." The greatest gift that comes to us in early life is to be guided in simple truths, and to do the will of our Heavenly Father. As President McKay said to us this morning, "We are concerned with those simple, vital things that help us." That boy you meet tonight or tomorrow morning or the next day and what you say to him and do for him is all-important.

I know a boy in Iowa who one day was plowing in an open field. He did not know at the time that a very distinguished gentleman was passing by, but the man said, "The furrow in that open field was plowed so straight that I had to stop. Did you plow the first furrow in this field?" "Yes," said he.

"They did not peg it off for you?" "No, sir." Then my friend said to the boy, "You'll plow many straight things in life. Good-bye."

Several years went by. My friend came again to Iowa. He was met by a gentleman, this time in a fine automobile. "Do you remember being in these parts about twelve years ago?" "Yes, I have a note here in my book of a straight furrow plowed in an open field by a boy." "Well," said the man, "I don't want you to say anything to these people about this incident, but I am the mayor of this city. I want to say to you, I was behind that plow. I was that boy. You journeyed on over the hill that day on your way. What you said as we chatted about 'The straight furrow' has lingered with me through these years. I wanted you to know that those few words have given me encouragement ever since that day."

We philosophize; we delve into great truths—these things enrich our lives, but it is still the simple things that are effective. We "have no greater joy than to hear that our children walk in truth."

May God bless us that this joy may ever be ours and that we may ever appreciate the sacred words of the Lord as given in the Holy Scriptures and with courage and simplicity live the truth, I pray in the name of Jesus Christ. Amen.

unison say those inspired words, moved me deeply inside. I was so thrilled that young people could stand and say and believe that "he that hath eternal life is rich."

When my wife and I were in South America recently, we had the same kind of thrill because there we saw your sons and daughters, sometimes under difficult and even adverse circumstances standing in the glory of their young manhood and womanhood, in the glory of their membership in this Church, in the glory of being missionaries for the Son of God, speak in languages previously unknown to them, bearing testimony of the restoration of the gospel of Christ. Oh, how happy we were! How humble we felt in their presence, and again came to us this great conviction that the youth of Zion are a great people.

As I reflect upon the youth of Zion, I reflect also upon the homes from which they come. I know that great homes produce great people. Those homes need not be rich in this world's goods, but if they are rich in the wisdom of God, they are rich indeed, and young people who grow up in homes such as those are great young people.

You recall that the Savior at one time said: "... every good tree bringeth forth good fruit." (Matt. 7:17.) I know that even from a good tree occasionally a piece of fruit may fall, and as the prodigal go the way of all the earth, but that does not change the great underlying fact that "every good tree bringeth forth good fruit."

As I have studied your young people and mine, I have come to the conclusion that they are great because by and large they come from great homes. It has been my observation that where young people are active in the Church, as a general rule they come from homes where parents also are active in the Church.

Now, there are some exceptions, I know, but I say as a general rule great homes produce great young people. Parents who are active in the Church usually produce children who are active in the Church, again proving the truth of the Savior's words that "every good tree bringeth forth good fruit."

But I would like to read to you the rest of the Savior's words in that quotation. He said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (*Ibid.*, 7:17.)

Now what about the meaning of those words? Do homes which are not classed as good homes produce evil young people? And if they do, who must bear the blame?

There have been many public opinion polls taken in the United States, as you know, and I suppose they have touched almost every subject under the sun. There is not very much left uncovered for the time they get through.

I have been shocked and astonished at one of these public opinion polls which indicates that there is a higher percentage of drinkers of alcoholic beverages in the age group of fifteen to

THE IMPROVEMENT ERA

Monday Morning Session, April 4, 1955

"Every Good Tree"

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

ISN'T IT THRILLING, brothers and sisters, to hear these glorious young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

Two weeks ago my wife and I had the opportunity of attending a meeting of some hundreds of M Men and Gleaner Girls, and there again we were impressed with the fact that our young people are great. Those hundreds of young people

stood up in that meeting and gave the MIA theme for this year. I wish you could have heard them because they spoke with such clarity. They were in almost perfect unison, and as they said those words, it gave me a great thrill:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

As I say, hearing those voices in

thirty years than in any other age group. This particular poll indicated that sixty-seven percent of American young people from fifteen to thirty years of age use alcoholic beverages occasionally or more or less regularly.

Now these studies, and others, tell us where these young people learn to drink. Again I was astonished to learn that the majority of the American young people who drink liquor learn to drink from their own parents.

A number of studies, as I say, have been made on this subject, some of them among college students, some among high school students, and even some elementary students have been brought into the study. One of the studies having to do with college students indicated that eighty-five percent of the drinking students have drinking parents. This same study, which included information on students who abstain from the use of liquor, said that seventy-seven percent of the students who abstain from the use of liquor have both parents who abstain from the use of liquor. Isn't that a great lesson? The majority of the drinking students drink because their parents drink. The majority of the abstaining students have parents who abstain.

One of these studies was conducted in the state of Idaho by the department of social studies of the University of Idaho, and the figures sustain the general results as obtained in other studies in eastern United States. They found that the drinking habits of students follow almost exactly the drinking habits of parents. I quote just one line from their report:

"The proportions of students who drank are approximately equal to the proportions of parents who drank with the knowledge of the students."

In eastern United States a study was made along the same lines. After the completion of the survey those who conducted it reported: "It certainly is not surprising to find a tendency for students to follow the example of their parents in deciding whether or not to drink."

Dr. Andrew C. Ivy, head of the department of clinical science at the University of Illinois, recently wrote an article in the magazine, *Life and Health*, entitled, "Why I Don't Drink." He commented on the fact that there are over sixty million drinkers in the United States, and after discussing that horrible fact, asked this question: "Who can save future citizens from drink?" He answered, "The fathers and mothers of today's children."

And then he said this: "Children, teen-agers, and college students drink and do other things that harm their bodies, characters, and lives largely because their parents do. If we are going to reverse the trend to moral decline and degeneration in our country, mothers as well as fathers are going to have to correct their own irresponsible behavior."

He goes on to say, "The question for parents to answer is: 'Has drinking alcoholic beverages contributed so much to my happiness that I want my child and

all children to take the one in twenty chance of becoming an alcoholic?'"

Then he said, "Seventy percent of the chronic alcoholics in the United States started drinking as teen-agers."

In studies that have been made with regard to smoking habits, the same type of thing has been developed. It is discovered that by and large smoking parents have smoking children, and abstaining parents, by and large, have abstaining children. The same thing is true with Church activity, as I have already indicated. If parents reject religious activity, their children generally reject religious activity. If, on the other hand, as we have pointed out, parents are active and enthusiastic and faithful about their Church responsibilities, as a rule the children likewise are active.

And so we may reach some definite conclusions and say that where parents smoke they can expect their children to smoke. Where parents drink, they may expect their children to drink. Where parents deny religious activity and interest, they can expect their children to deny religious interest.

Now these same studies have gone into the questions: Why do people drink? Why do people smoke? I do not know anybody, with his eyes open, who would suppose that drinking would do him any good, or that smoking would do him any good. Even the merchants of these commodities are now changing the claims in some advertising that they are good for a person. I remember there was a time when they used to advertise that smoking was good for digestion, but they do not any more since the doctors have discovered that tobacco is one of the very worst things for your stomach, and that whether you smoke or chew the tobacco, you can get stomach ulcers from it, and you can develop cancer of the stomach from the ulcers. So tobacco companies have stopped advertising about how good for your digestion it is if you smoke cigarettes.

Why do people smoke, and why do they drink? According to these surveys, it is because they think it is smart. They think it is popular. They think it is the thing to do because the Joneses and others they happen to know and regard as smart also smoke or drink. For that reason they think they should take up the habit, and because parents who are blinded by this false notion of popularity lead their children, who are blinded by the bad example of their parents, they both fall into the ditch.

So we can begin to see the truth in the Savior's words, can't we, that a corrupt tree will bring forth evil fruit. I ask you parents if you have the right to gamble with the future lives and happiness of your children. If we set our children an example which is almost sure to lead to failure, what is our responsibility? If we should lead our own children into disaster, would we ever forgive ourselves?

Two weeks ago Brother [Delbert L.] Stapley and I happened to have the privilege of being in the same conference together. Brother Stapley there delivered one of his wonderful talks, and

in his discussion gave me a new point of view on an old subject, and with his permission I would like to mention it here.

Brother Stapley was talking about the fact that children cannot be tempted by the devil before they are eight years of age because the Lord has not given Satan that right. Just suppose that there was a basketball game, and for eight minutes one of the teams was ruled off the floor while the remaining team stayed in there and pitched as many baskets as it could for eight minutes, and every basket would count. Just think about that.

And suppose there was a football game in which one of the teams was ruled off the field while the other made touchdowns for eight minutes, and every touchdown would count, and it could make these touchdowns without any opposition from the other team. Just think what kind of score it could develop!

You do not get that in athletics, but you do get it in the rearing of your children because during the first eight years of their lives, Satan has no right and no power to tempt those children. If they are tempted, if they sin, you have to blame somebody else besides Satan. During those first eight years you are left in the field without the opposition of Satan in the training of your children. For eight years you can train them, mold their characters, develop their faith, and teach them to pray, and to love God, and to keep his commandments, without any interference or any opposition from Satan.

Have you ever thought of it that way? I hadn't until Brother Stapley mentioned it, but I was glad he did because, as I say, it gave me a new point of view. The first eight years of a child's life in a Latter-day Saint home form the golden age for parents in the rearing of their children—a golden age when Mother and Father may set them the proper example, and play with them, and pray with them, and enjoy them, and develop Christlike traits of character in their children without the opposition of Satan.

Have you that kind of home? In your home are you setting up the circumstances and the surroundings whereby those children can get the most out of this golden age? Are you doing all you can while you do not have the interference of Satan to train those children? Or, on the other hand, are you careless enough so that you tempt your own children, so that you will lead them into paths of sin, so that you teach them by your own bad example how to do the things of the world?

Well, I come back again to the Savior's words: ". . . every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7:17.)

May our homes be good homes, from which we may send good young people, trained and reared in the gospel of Christ, is my humble prayer, in his holy name. Amen.

Prayer Makes the Difference

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY DEAR brothers and sisters, I am humbly grateful as I accept this great responsibility and assignment this morning, and testify to you that without the assistance of my Heavenly Father I would not even be able to stand here. I am grateful this morning for faith in the gospel of Jesus Christ. I am grateful this morning for faith in a divine, Living God; in the divine mission of his Son, Jesus Christ. I am grateful for faith that the gospel of Jesus Christ has been restored in its fulness, and I reflect at this moment on the words of David, oftentimes referred to as the Psalmist David, as recorded in the twenty-seventh Psalm:

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalms 27:1.)

There was no fear in the heart and mind of David because I believe he was a prayerful man. He had implicit faith in God, his Father, and thus he was able to go forth in one experience as he faced the Philistine, the giant, Goliath. You will recall the great lesson there where Goliath indicated he would cut David up and feed him to the fowls and the beasts. David, even though he was small of stature by comparison, had the assistance of our Heavenly Father and his Son, Jesus Christ, and he said to Goliath:

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. (I Sam. 17:45.)

And therein was the strength of David because he had not defied God. He was willing to live in submission to the teachings of righteousness. I am sure there was no spirit of arrogance in the mind of David at that time, but he was a humble, prayerful man.

We have a lesson in the attitude of prayer as given by the Master in the parable of the Pharisee and the publican. We are told that the Pharisee

was grateful that he was not an extorter. He was not an adulterer. He paid his tithes and his offerings. He fasted and he prayed, and he was not like unto this lowly publican.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for he that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:13-14.)

We must have the spirit of humility as we seek God through this channel of prayer to give thanks unto him for all the blessings which are ours, particularly we, as members of the Church of Jesus Christ of Latter-day Saints, that we have membership in his great Church —not the church of man, but the Church of Jesus Christ, for it bears his name.

Regarding the principle of prayer, the Savior, the Master himself, was asked by his disciples and others, "Teach us how to pray, and how shall we pray?" He replied:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.)

We have there a simple prayer, a prayer that points the way to the throne of God, our Eternal Father, the Father of our spirits. The Savior further taught:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (*Ibid.*, 7:7-9.)

I like the words of Robert Burns, the great Scotch poet:

They never sought in vain who sought the Lord aright.

I testify to you these words are true. As we seek the Lord aright, we shall not seek in vain. Jesus so taught. He said:

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13.)

The Lord has revealed again in this day, as recorded in the Doctrine and Covenants in several sections (and I would command your reading the twentieth, the thirty-first, the sixty-first, the sixty-eighth, and the ninety-third, which deal with this great power of prayer) that we should pray constantly, earnestly, and sincerely that we be not led into temptation, as has so beautifully been given to us this morning by Elder Petersen. We are told we should teach our children how to pray and to walk uprightly before the Lord.

I want to tell the young people within the sound of my voice that it is nothing to be ashamed of that you humble yourself before the Lord in prayer. It is not a sign of weakness. I testify to you that it is a sign of great strength, for the Lord will be your light and your salvation. He is ever ready to assist us to continue in the path of righteousness. He does not fail us.

I am grateful for the power of prayer. I was thrilled last August as I attended the MIA conference in Los Angeles to witness prayer in action. They were preparing a huge chorus of fifteen hundred voices to appear in the Hollywood Bowl. The young singers had had their prayer, and the concert was just about ready to begin. It was my privilege to go back stage with the wonderful, humble, prayerful directors and accompanists. The purpose of this little gathering was to seek the Lord for his sustaining strength and power. Here were musicians with their degrees and their letters in music, who still relied on Almighty God, who is ever present to bless, to encourage, and to build. So they went forth upon their assignment with the humble assurance that they were not performing their duties alone. Seventeen thousand five hundred persons were witnesses of an outstanding performance, and I bear witness to you that our Father did hear and answer their prayer.

I should like to give you in conclusion an experience that came to my attention two days after the passing of that great prophet of God, Elder Matthew Cowley. It was given to me by a man who some thirty-five or forty years before had been district president of Brother Cowley down in New Zealand as he labored with those Maori people. He had only

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been out for two and one half months, and a district missionary conference was called. In one of those sessions, the morning session, Brother Cowley had an opportunity to speak. As the story has been related to me, he spoke for fifteen or twenty minutes in a fluent Maori tongue, so much so that it amazed the older Maori people in the congregation.

After the meeting, the district president and Brother Cowley were walking to a Maori home to partake of food between the sessions, and the district president said, "How did you do it?" Brother Cowley asked, "Do what?" "How did you master this Maori language in such a short time?" A young missionary, seventeen years of age!

Brother Cowley said, "When I came here I did not know one word of Maori, but I decided I was going to learn twenty new words each day, and I did. But when I came to put them together, I was not successful." By this time they were passing a cornfield, and Brother Cowley said, "You see that cornfield? I went out there, and I talked to the Lord, but before that, I fasted, and that night I tried again, but the words just didn't seem to jell. So the next day I fasted again, and I went out into that cornfield, and I talked to the Lord. Again, I tried that night with a little more success. On the third day I fasted again, and I went out into the cornfield, and I talked to the Lord. I told the Lord that I believed his Church and kingdom had been established upon the earth; that men had the authority to proclaim the fulness of the gospel of Jesus Christ which pertained to the salvation and exaltation of our Heavenly Father's children. I told him that I had been called by this same authority to fill a mission, but if this was not the mission in which I was to serve to please make it known because I wanted to serve where I could accomplish the greatest amount of good."

That was the spirit of Brother Cowley. He said, "The next morning, as we knelt in family prayer in that Maori home, I was called upon by the head of the household to be mouth. I tried to speak in English, and I could not. When I tried in Maori, the words just flowed forth, and I knew that God had answered my prayer and this was where I should serve." A young lad seventeen years of age!

Brothers and sisters, friends of the radio and television audience, I bear witness to you in all humility and sincerity that God does today hear and answer prayer if we will put our hearts and our lives in tune with his Spirit and with his commandments.

I humbly pray that we may continue to exercise and take advantage of this great invitation which the Lord has extended, that we may humble ourselves in prayer, teach our children to pray, that they may have the strength and the light of Jesus Christ in their lives. I bear witness to you that these things are true, in the name of Jesus Christ, our Savior. Amen.

JUNE 1955

The First Council of the Seventy



Levi Edgar Young



Antoine R. Ivins



Oscar A. Kirkham



S. Dilworth Young



Milton R. Hunter



Bruce R. McConkie



Marion D. Hanks

The Gospel of GOOD WORKS

by President Levi Edgar Young
OF THE FIRST COUNCIL OF THE SEVENTY

WHILE I SPEAK these few minutes, may I have the Spirit of the Lord to direct me.

I rejoice with you in the messages we have heard from our First Presidency on the important question of teaching and the proper training of our children. The first thing we should teach our children is respect for all human beings. All are children of God. Man is made in the image of God. Respect for all men leads to a love for law and order. In the home is taught obedience to the loving directions of our

Father in heaven. Then comes self-discipline, self-direction. Whether we are teachers of the gospel or professional men, we can and should dedicate ourselves to help our children to develop their potentialities for good, for truth, for love, for beauty, and above all, reverence for God.

Our young people must be educated to think clearly and deeply, and students of schools and universities should be taught that the famous authors and philosophers of the world have produced

(Continued on following page)

writings which glorify God and the divinity of man. We are reminded of the words of Carl Schurz, when he said: "Ideals are like stars; you will not succeed in touching them with your hands. But like a seafaring man on the desert of waters, you choose them as your guides, and following them, you will reach your destiny."

We teach the gospel of good works. It is excellent; it is ennobling; but that is not all. Man owes to God and to his fellow men, not only his conduct, but also his thoughts, not only to do much, but also to think aright as to honor, integrity, and honesty.

To understand the true value of the ideals of the American people when they think of their government of the United States, one must recall the character of the people who settled these shores in the seventeenth century. "They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, law, and the Spirit of God. They stepped forth upon the shore, and a wild and frowning wilderness received them." Strong in their faith in God, they began their combat with danger and hardship. Disease smote them, but they fainted not. At times they had nothing to eat but the roots of the plants they gathered. They first built houses for God and then for themselves. They established schools and developed a strong morality which was always their principal characteristic. They educated their children to a high faith in God. Villages began to smile; churches arose; industries multiplied; colleges were established; and every town had a democratic government for all to take part. The states that were formed grew into a nation with noble, fundamental ideas of government. And so came our own United States, the most democratic government in the history of the world. What a glorious history our early country had, for religious people went not only to New England, but we have also the Quakers and the Methodists and other religious groups settling along the Atlantic Coast.

For this reason and others, we believe that honest inquiry into any field of knowledge should be encouraged. But one should always have for a guiding thought his need for beauty, for goodness, for love, and the communion with the divine. "To me," says Dr. Green of Yale University, "truth, beauty, goodness, and Deity are ultimate objects of our search, as is nature for the scientist. I am profoundly impressed by the witness of sincerely and intelligently religious folk, the saints and prophets of the great religions, that man can encounter Deity, and find in that Deity a source of understanding and comfort."

In a General Epistle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, issued December 23, 1847, at Winter Quarters and signed by President Brigham Young, we have these words:

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or an Episcopalian, or Mohometan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone. . . .

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, and do the will of our Father who is in heaven, and by them we will stand, and with them we will dwell in time and in eternity. (*Journal History*, Dec. 23, 1847.)

How nobly did the Prophet Joseph Smith declare this ideal when he said:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

It is to be remembered that there are men walking the earth and beckoning us to follow them to the future—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men so spiritually endowed as to be able to respond to the inspiration of the infinite, which they know comes from

God. They are good men, and wonderful is the vitality of goodness. Men are keeping faith and virtue and are working for the freedom and happiness of the human race. Their discipline is the loyalty of each man's heart to the voice of God. These men look for authority, for principles, for divine government. They have noble thoughts, beautiful sentiments, worthy aspirations, courageous living for a true and happier life. They know that God has not separated himself from the world nor does he lightly regard anyone's need. There is a true light which "lighteth every man that cometh into the world" (John 1:9), a saying rich in promise. God reveals his principles of eternal life to good men who have discerning vision and deep faith. The world has always had such men; it has such men today.

In all of our history there has been nothing in the way of persecution by the Latter-day Saints of other people, but we have been taught by the Prophet Joseph Smith from the beginning, when God spoke to him, that all are children of God and that we should approach them with love and the testimony that God lives and that Jesus is the Christ, the Redeemer of the world.

Someday, he will be found again among the thirsting people for whom he lived and died. As he came back after his death to confirm the faith of his disciples, and to comfort their desolate hearts, so will he come again to establish his kingdom in the earth and usher in the reign of peace. May we be blessed with a love for mankind, I ask in the name of Jesus Christ. Amen.

The Time Is Now

by Carl W. Buebner
OF THE PRESIDING BISHOPRIC

MY DEAR brethren and sisters, at this moment I am so nervous and excited I don't know whether my sermon has been delivered yet or not. I have been deeply moved by the powerful discourses given during the course of this conference. I am grateful to be one of you. I have all but been lifted out of this world and made to feel very close to the other side, not only because of the experience I am having at this moment, but also because of the wonderful things that have been said and the Spirit by which they have been spoken.

Then I begin to feel that maybe we are not very far from the other side at any time, after all. Reference has been made to the spirits that come here every day to inhabit these little new bodies, these spirits, pure, sweet, innocent. They cannot speak to us. They cannot tell us of the great experience that they had in the sphere from which they just

came, but every day they are coming here—messengers from the spirit world. Then they live here in this mortal life a few years, some a very short time, maybe a few hours, a few days, a few years, and for the best of us not too many years.

Then we leave this life. People every day leave this life, returning again to the presence of our Heavenly Father. They can speak. They can report. They can tell of our faithfulness and of how the work is progressing here in this life.

In the past few days I learned of a person whose remaining days in mortality have been measured out to him. They said he could only live one more week. Then I thought about others—those I have read about in the newspapers, some who, it has been said, could only live another month, or a few months, or some, perhaps a year. I began to wonder what I would do if

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someone said to me, "Your days are measured. You will only live here one more week, or one more month," realizing the great work there is to do and all that I might have done, all that I should have done, and now time is running out. What would I do?

I think, brethren and sisters, possibly the first thing I would do is try to make peace with everyone that I have learned to know, and I would do some fast repenting, even though it might not be very effective. It would be better to be in a repentant mood all the time.

I am sure time is measured for you, for me, and for all of us. Maybe not in so many days—perhaps we have not been told how many days we will yet live upon this earth, but we certainly know of the great work that we must do while we are still here. Someone wrote these few lines that I thought were rather interesting:

Suppose you live to be seventy. How long is it? How many years of that span will really count? Allow for eight hours out of twenty-four in which you lie unconscious, asleep in bed. Subtract your kid days and your old age. Deduct the days when sickness puts you out of the game, and seventy years is not very long after all, is it? But it is all the time you've got. What are you going to do with it? Life is time. Kill time and you commit suicide. Footprints in the sands of time are not made by sitting down. When the Great Referee calls time, have something worth while to show.

I think our short life here in mortality is something like taking a journey. Many of you have taken a long journey to get here to conference, and you are going to take one to return to your homes. Many of us travel every week. We get road maps, we get books on travel, and we discover where we are going, but often as we travel down a highway, we come to an intersection that is not very well marked, and we do not know which way to turn. Often we get on a detour, and we travel an hour or two hours or three hours or a hundred miles or two hundred miles before we discover we are lost.

Then we have to turn around and come back. Have you ever discovered when you return to the point where you begin your detour that that time is lost? You cannot turn your watch back. You cannot turn time back. We have just lost two hours or four hours or two hundred miles of that journey, and it is gone forever.

I think sometimes some of us traveling this mortal life of ours are doing some detouring. We are not coming to our meetings as faithfully as we should. We are not keeping the commandments of our Heavenly Father all the way. We are not doing all the things that the Lord has asked us to do—we are detouring, we are losing time, and that time can never be made up again. That time is lost.

I have learned, too, that while there are many roads that come to Salt Lake City to bring you to general conference, according to the scriptures there are only two roads that we can travel as it per-

tains to our spiritual life. One is the broad road that leads to destruction and damnation—the other, the straight and narrow road that leads to life eternal.

Often I feel when we detour we get off the straight and narrow path, and we lose time. We actually waste time. We do not do the thing that the Lord expects us to do to inherit the great blessings that he has in store for us. Therefore, I would suggest to every member of the Church, that while we cannot change the length of time we live in mortality, we can change what we do with the time we have at our disposal. Keep the commandments. Be loyal to the leadership of the Church. Help build up the kingdom of our Heavenly Father. Pay your tithes. Pay your offerings.

Security comes from the paying of tithes! Everything we have belongs to the Lord. He said, "Return a tenth of it back; he promises us great blessings—great blessings to return a tenth of what he has given us, and many have a difficult time understanding its importance.

Living in a world filled with evil and temptations, it is not always easy to do the things we know we should do. I wish to refer again to the spirits coming from the spirit world, inhabiting little mortal bodies to live a life under these conditions. I am particularly interested in one of these at this very moment, for I am expecting my thirteenth grandchild. It might be being born right at this moment. It might be this afternoon, and it might be in the days to follow. As I think of the journey this little spirit will travel in mortality, I think of the they exist in the spirit world as they bid farewell to a spirit to come to this life. The mourning and sorrow must be much greater

than it is when one leaves this life returning to the other side.

I hope, brethren and sisters, we will all have a desire to make our trip—a round trip—from the presence of our Heavenly Father back again to the presence of our Heavenly Father. I must not take longer. In closing, I would like to relate a story that I have told a number of times, which some of you have heard before, but it has a point to it worth consideration.

It is about the golfer who went out on the golf course and placed his ball on a tee. He raised his club and drove the ball way down the fairway, and when he finally found it, it was in the center of a large anthill. He stepped up close to it, took another club out of his bag, and swung at the ball. He missed it and tore out about a third of the anthill. He stepped up a little closer. He raised his club and swung a second time. He missed the ball again and mutilated the anthill on the other side. By that time the remaining ants in the anthill became very much alarmed at what was happening to their homes, their relatives, their friends, and they called together their leaders very hurriedly for a solution. A moment later the leaders made this report: "If you want to be saved, you had better get on the ball."

Think it over, brethren and sisters. I think that would fit our lives in many ways. Think it over, and then conform your lives with the time that has been allotted to you. Stay on the straight and narrow pathway that leads us back again into the presence of our Heavenly Father to enjoy with him the great blessings of the righteous and the faithful.

That this may come to each and every one of us I pray sincerely and humbly in the name of Jesus Christ. Amen.

Message of the RESTORATION

by Marion D. Hanks

OF THE FIRST COUNCIL OF THE SEVENTY

I SHOULD LIKE to join briefly with Brother Petersen in commanding and bearing my witness of faith in the young people of the Church in this day. Ten days ago I met with a great conference of servicemen at the Lackland Air Force Base near San Antonio. It was a marvelous experience and one which I appreciated and was grateful for. Yesterday I met two of those fine young men in this conference; they had flown in from Lackland with some twenty-five others. Unfortunately the storm that prevented the delivery of our flowers for this conference also

stopped their landing here. They had to go back to Denver and then on back to their base (except these two), since they had to be there this morning. They missed, the twenty-five, the blessing of being here, yet their faith in coming evidenced their courage, their devotion, and the great loyalty they and their generation have for the Church.

I am grateful I am connected closely to them and with them in bonds of love and faith in God and the message of the great restoration.

Notwithstanding the pressures of this
(Continued on following page)

experience, I sat yesterday afternoon almost wishing I might be called in order that I might then bear timely testimony of appreciation to the two men who offered the prayers at that session. Since we last met in conference, I have had the wonderful blessing of touring two of the great missions of this Church which are presided over by those two men, President Peter J. Ricks and President Claudius Bowman. I should like to say of them and the many like them and the thousands who serve with them through the call of the Lord, that they are common and humble men in the very finest sense of those terms, but that they have uncommon faith and uncommon courage and uncommon dignity in the great work they do. As I thought of them I thought of some words of Thomas Carlyle. I went home and copied them last night:

Two men I honor and no third. First, the toil-worn craftsman that with earth-made implement laboriously conquers the earth and makes her man's. A second man I honor and still more highly: him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life.

These men and the thousands like them who preside over the wards and stakes, the branches, the districts, the missions of the Church, are men who know the task of "toil-worn implement" using, but who know that more important even than this significant opportunity in God's world, the right to work for one's bread, is the great blessing and responsibility of seeking that which is spiritually indispensable, and which is the most important thing a man can seek.

I honor these men, and I feel very humble as I travel in their presence and bear witness with them of the truths God has given us to know.

I read recently out of a newspaper a few words I should like to call to your attention as an example of another great idea these men call my attention to. Dateline, New York City, last August 7, from a press service, these words, written by three ministers of Christian denominations:

The true ministry of the layman is being rediscovered. He is now coming back to the function he exercised in the early church. There is today in the church a great resurgence of Christian interest on the part of the laity. In ancient times, in the days of Christ, there was not the marked distinction between the laity and clergy. Laity as used in the New Testament simply meant the people of God, but through the centuries more and more of the work of the church fell on the shoulders of those who made it their full time profession. The liturgical movement in both Catholicism and Protestantism is winning back for the laity their ancient rights in the Church's worship life. The layman in his secular work is increasingly seeing his vocation as that of the Church's chief evangelist. He is the church in the world.

This is a truth spoken by men of good will and courage and devotion, but

which has been available to the knowledge of these and other men since the days of the Prophet of God who died in the year 1844 at the hands of intolerant neighbors. The teaching, preaching, leadership of the Church should be done in Christ's Church today as it was done in his day—by the humble members of the Church, laymen holding the priesthood and authority of God. These and other truths are here available to men, and the world is beginning to learn some of them.

Last week-end, a counselor in one of the great stakes I had the privilege of visiting called attention to certain recent articles dealing with the way a chapel ought to be built, saying that in our day churches are coming to the conclusion that chapels ought to be built with classrooms attached and with recreational facilities.

I say to these good and honest people that from the beginning of the restoration of the gospel of the Lord, it has been known that the gospel was meant to take care of the full life of man; and whenever they find a Latter-day Saint chapel fully completed and dedicated, they will invariably find that there are in it classrooms and recreational facilities designed to provide for development in all the aspects of the lives of its members—physical, social, intellectual, cultural, as well as spiritual.

There is time for but one other thought. I read recently in one of our great national magazines a few words I thought to be highly significant about our relationship with our Father in heaven. This came from one of the great religious leaders of our day, a

man whom I have revered and whose works I have read since I was a boy. Says he:

Vital religion cannot be maintained and preserved on the theory that God dealt with our human race only in the far past ages, and that the Bible is the only evidence we have that our God is a living, revealing, communicating God. If God ever spoke, he is still speaking. He is the great I Am, not the great He Was.

This truth, so majestic and magnificent and basically important, is a truth which has been available anew to mankind since 1820, when a humble, simple boy had enough humility and enough real love of truth to seek from his Father in heaven a manifestation of those things he needed to know, to find his place, his purpose, and his constructive work in life.

The answer is that God does live, that the Savior is the great I Am; he has always been, he shall always be. God's truths are revealed to men when they will pay the price of seeking earnestly, and finding, being willing to accept, and accepting, then dedicating themselves consistently and loyally to him and to his cause.

I am grateful that I have been, by the providence of God, brought into an age and into a Church where the truths are known of which I am able to bear witness today: That God does live, that he does reveal his truths, that this is the Church of Jesus Christ on the earth, that we may through obedience to his word find peace, here and now, enjoy eternal opportunity commensurate with our preparation for it, and arrive at a reunion with him who made us and who is our Father which art in heaven. Of this I testify in the name of Jesus Christ. Amen.

The Straight Gate— REPENTANCE AND BAPTISM

by Delbert L. Stapley
OF THE COUNCIL OF THE TWELVE

BISHOP BUEHNER, commenting upon the limited time allotted us in life, and the fact that many detour and get lost and thus fail to find the narrow way that leads to life eternal, brings me to the theme that I should like to discuss with you this morning.

Among the many choice teachings given by the Savior in that inspiring Sermon on the Mount, is this important instruction:

Enter ye in at the strait gate . . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

You will observe that I have quoted

only the positive elements of this scripture. To enter the straight gate implies obedience to gospel requirements, and the narrow way that leads to life connotes additional requirements, rites, and ordinances for all who desire salvation and exaltation. Like so many teachings of our Lord, the interpretation, explanation, and procedures were left for his chosen prophets by inspiration and revelation, when the time was ready, to unfold to man's knowledge. It is true of this scripture.

I should like to ask, "What is the straight gate spoken of by the Savior by which we should enter?" Nephi, in the closing days of his ministry, gave a great

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discourse to his people embodying much in the way of prophesying, and in it furnishes the most direct and comprehensive answer to this question by saying:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (2 Nephi 31:17)

Nephi also said to his people: "Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter." (*Idem*)

Nephi, in vision, almost six centuries before the coming of our Lord and Savior, Jesus Christ, in the flesh, witnessed his baptism at the hands of John the Baptist, even as we have it recorded in the third chapter of Matthew, when our worthy Lord came to John and asked to be baptized of him. But John, humble as he was, realizing that this was his Lord, objected by saying,

I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And to a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:14-17.)

In this scripture we see the plan and the way to enter this straight gate, even baptism by water and receiving the gift of the Holy Ghost; the Savior saying to John by way of emphasis, "for thus it becometh us to fulfil all righteousness."

Now what did the Savior mean by making this statement? Again we turn to the writings of Nephi and read:

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholly, to be baptized, yea, even by water!

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men that, according to the flesh he humbled himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

And again, it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

And he said unto the children of men: Follow thou me. (2 Nephi 31:5-10.)

Here we see the straightness of the gate by which the Son of God entered our Heavenly Father's kingdom and the

reason for his doing so, which sets the example and pattern for all mankind to follow, for said he, "Follow thou me and do the things which ye have seen me do."

Now, my brothers and sisters, let us consider what the narrowness of the way signifies. After explaining what is required to enter the straight gate, Nephi continues by saying:

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesseth of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. (*Ibid.*, 31:18-21.)

My brothers and sisters, we see from this that the function of the Holy Ghost to those who have received its bestowal is to guide in the narrow way to an understanding of what is required for eternal life and glory. Men, through faithfulness, must become worthy for ordination to the Holy Melchizedek Priesthood, that priesthood after the order of the Son of God, which ordination and priesthood makes possible receiving the spiritual blessings of God's kingdom, for it is in the gospel ordinances officiated in by the authority of the Holy Priesthood that the powers of godliness are manifested unto men in the flesh. In this dispensation God has restored the keys, powers, and authorities to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

For the sacred purpose of obtaining the higher gospel ordinances and blessings, God has commanded that temples should be built wherein his people can receive their endowments and sealings, to prepare them for celestial glory. Worthy women, as worthy men, enjoy the privileges of temple ordinances and blessings, receiving them by the authority of the Holy Melchizedek Priesthood. Both make covenants with God, and both accept obligations and responsibility; also pledge faithfulness and obedience to God.

When the cornerstone of the great

Salt Lake Temple was laid, Brigham Young, in a discourse to the people assembled for that important occasion, said that very few of the elders in Israel understood the endowment, and for them to understand they must experience, and for them to experience, a temple must be built. Then he summarized the endowment in these words:

Your endowment is to receive all those ordinances in the House of the Lord which are necessary for you after you depart this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain you eternal exaltation in spite of earth or hell.

How sublime, comprehensive, significant, and important the endowment becomes when we understand it. When one has been endowed according to the order of temple rights and ordinances, then he or she is prepared for eternal sealing of husband to wife, wife to husband, and children to both, by men authorized and possessing the keys of this sealing power. Families thus united may go on to perfection, exaltation, and eternal happiness together.

We learn this from the writings of the Prophet Joseph Smith, found in both the 131st and 132nd sections of the Doctrine and Covenants. The Lord, speaking to the Prophet, said,

In the celestial glory there are three heavens, or degrees;

And in order to obtain the highest a man must enter into this order of the priesthood, [meaning the new and the everlasting covenant of marriage];

And if he does not he cannot obtain it. He may enter into the others, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Those who do not enter this order of the priesthood, that is, the eternal covenant of marriage, become angels of God in a separate and single state forever and ever, and thus are without increase of posterity in the eternal world; therefore without posterity they have no need of a kingdom. That is verified in the writings of the Prophet Joseph in the 132nd section of the Doctrine and Covenants which I quote:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods,

(Continued on following page)

but are angels of God forever and ever. (*Ibid.*, 132:15-17.)

Now, important as it might be to be appointed a ministering angel of God, certainly far more happiness would come to an individual to have at his side a loving companion, children, posterity—throughout the eternity, and unless we enter into this holy covenant of marriage and have it sealed by the Holy Spirit of promise, these blessings cannot be obtained by us.

Referring again to this same section, the Lord said to the Prophet Joseph:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and then certain conditions are enumerated]; . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

And now mark you,

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. (*Ibid.*, 132:19-24.)

Therefore, my brothers and sisters, these conditions then meet the requirements for the narrowness of the way. It involves receiving the temple ordinances and sealings, keeping all the commandments of God, remaining faithful and devoted to the end of mortal life, which then earns the great gift of eternal life.

Nephi, Joseph Smith, Brigham Young, true servants and prophets of God, by inspiration and revelation have interpreted and explained the significance of this important statement of the Savior. All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the straight gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan, obtained in the holy temples of God.

This is the true doctrine of Christ. This is the order and law of the Holy Priesthood. There is no other plan nor way to obtain eternal lives, and a continuation of posterity. God again said to the Prophet:

For all who will have a blessing at my hands shall abide the law which was ap-

pointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*Ibid.*, 132:5.)

Let us understand these things, my brothers and sisters, and if we have not taken care of the conditions that lead into the narrow way and that take us to eternal life, let us submit to the requirements of these great principles and ordinances and teach all others to do likewise. I humbly pray in the name of Jesus Christ. Amen.

Monday Afternoon Session, April 4, 1955

Our Twofold Mission

by *Henry D. Moyle*

OF THE COUNCIL OF THE TWELVE

TWO YEARS AGO Elder LeGrand Richards was addressing a convention in this city of men of various faiths and denominations, and he began his remarks by calling them all to repentance. I had the opportunity recently of meeting that same group and to realize the tremendous impact that that statement made upon them by one who spoke with authority.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and in him. (I John 4:14-15.)

Our mission in this Church is twofold. We must call all people to repentance, and to those who hearken unto our words teach the principles of the gospel of Jesus Christ.

Repent ye for the kingdom of heaven is at hand.

Repent and believe the gospel.

Christ said he came to call sinners to repentance and to save them.

Repentance grows out of faith in God. No matter how good we are, we have all sinned and have fallen short of the glory of God. As Alma of old said:

We must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Alma 12:15.)

I am sure we all need to pray, "O God, have mercy on me a sinner."

Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them with tenderness.

So long as there is sin among men, repentance is as essential in one age of the world as in another. Joseph Smith said: "God does not look upon sin with allowance, but when men sin there must be allowance made for them." (See D. & C. 1:32-33.) We read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:16-17.)

We have a great example of the fruits of repentance when we go back to the Day of Pentecost, when the Apostles of old bore this testimony to the multitude, and they each heard it in their own tongue:

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:36.)

This testimony of the Apostles provoked the inquiry, "Men and brethren, what shall we do?" (*Ibid.*, 2:37.) And then Peter gave the most wonderfully inspired reply:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (*Ibid.*, 2:38.)

that greatest of all promises which God has made to man.

It was the same with Paul, on the road to Damascus, when he questioned the Lord, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (*Ibid.*, 9:5.) And then Paul asked the Savior, "Lord what wilt thou have me to do?" (*Ibid.*, 9:6.)

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.

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nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:7-10.)

What business has any citizen of the kingdom to talk of a certain standard which is meant for him and not for all the subjects of the kingdom? What is it but adopting the maxim which the Roman poet unfairly ascribed to a Greek hero, "that laws were not born for him?" I tell you that his laws were born for all the children of our Heavenly Father upon the face of the earth. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Repentance is a thing that cannot be trifled with every day of our lives. Daily transgressions, daily repentance are not pleasing in the sight of the Lord. We know as Latter-day Saints that in our lives, just as we have heard this beautiful chorus-choir sing, it is even now the eventide of the day in which we might properly repent.

Do not procrastinate repentance. Deathbed repentance does not fulfil the law—man should repent and serve the Lord in health and in strength, in vigor of body and mind, and give of his life, such as may remain, when that faith in God, which creates the spirit of repentance within us, is received by him.

If we submit to his Spirit, we may bring forth now the fruits of good works which are to his glory. We may look for the day when every law of the kingdom shall be fulfilled and when all shall know him from the least to the greatest.

And churches, in the sense of their own nothingness, may seek after the foundation which God has laid and which will endure the shock of all winds and waves. And churches which rest upon their own decrees and traditions and holiness will be like the man who

. . . without a foundation built an house upon the earth; against which the streams did beat vehemently, and immediately it fell; and the ruin of that house was great. (*Ibid.* 6:49.)

The Church accepts the sinners into its society, not to foster them in their wickedness, but if they repent, to sanctify and cleanse them, by our kindness, from all unrighteousness.

Of what do we repent? Does repentance follow the violation of an arbitrary law imposed upon us by a power from on high? Why did the Lord ask Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." How significant the following questions:

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof. (Job 38:4-6.)

Would the Lord have asked these questions of Job had Job not had a pre-

existence, had there not been a plan of life and of salvation developed before the foundations of the earth were laid? And then we read that at that very time of which these questions relate, that "the morning stars sang together and all of the sons of God shouted for joy." (Job 38:7.) Job participated in that singing and so did we.

Joseph Smith, the Prophet, leaves us no doubt on that subject. He says:

At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. (*Teachings of the Prophet Joseph Smith*, page 181.)

Repentance, therefore, follows the violation of a law to which we ascribed of our own free will and choice; a law we covenanted in the heavens to obey; a law which through our acceptance gave us the privilege of coming here into mortality and working out our mortal existence that we might thereby progress to the higher spheres which await us. There was no reluctance in our acquiescence of this plan. We sang together as the sons of God; all of them shouted for joy.

No other proof should be needed, but if other proof were needed, we find it within ourselves. The power we possess to differentiate between right and wrong, good and evil, the Spirit of God within us with which we were born, our own free agency, all establish within ourselves, without any external evidence of any kind, the fact that we are under covenant to do that which is right; that which does not violate our own sensitive conscience.

It has been said by the Apostle Paul:

. . . we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

Whatever we choose to do is voluntary, just as was the redeeming sacrifice of the Savior of mankind.

It is told of Lord Byron that when he was a lad attending a school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. Byron happened to be present, and he went up to this bully, knowing that there was no use for him to attempt to fight him, and asked how long he intended to beat his friend. The bully immediately answered and said, "Well, what business is that of yours?" Byron replied very mildly, with tears standing in his eyes, "I will take the rest of the beating, if you will let him go."

Ours is a stronger case than that of Lord Byron's. He was under no prior commitment to do as he did. We are charged with the responsibility of doing as we have heretofore agreed. Repentance becomes our second chance to accomplish the purpose of our creation. As we repent, we are forgiven. Maybe Paul had this same thought in mind when he said:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (I Cor. 6:19-20.)

The Savior fulfilled all of his commitments.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:19-22.)

Christ fulfilled the great mission for which he came to this earth: to atone for the sins of mankind and to make the principle of repentance efficacious in our eternal progress.

The Nephil version is as follows:

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (2 Nephi 2:24-26.)

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free. . . . But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins and in order to obtain the remission of our sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call, says the Prophet Joseph Smith. (*Teachings of the Prophet Joseph Smith*, page 82.)

The Savior finally said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isaiah 43:22.)

And finally, Isaiah writes:

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Surely, shall one say, in the Lord have I righteousness and strength, even to him shall men come; and all that are incensed against him shall be ashamed. (*Ibid.* 45:23-24.)

Let us not put off the day of our repentance. May the Lord help us to be pure and humble in his sight, I pray humbly, in the name of the Lord Jesus Christ. Amen.

Assistants
to the
Council of the
Twelve



Thomas E. McKay



Clifford E. Young



Alma Sonne



El Ray L. Christiansen



John Longden



Hugh B. Brown



Sterling W. Sill

The Good We Accomplish

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

DURING THE last three months it has been my privilege to visit two of the missions of the Church, and I have been impressed with an important phase of the work in which we are engaged, the missionary work of the Church.

You will recall that the Savior on calling his Apostles said to them:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. (John 15:16.)

There has been no change in that, my brethren and sisters. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go . . . forth." There is no change in this truth.

I read these lines the other night by a poet:

. . . why abandon a belief
Merely because it ceases to be true?
Cling to it long enough, and not a doubt
It will turn true again, for so it goes.
Most of the change we think we see in life
Is due to truths being in and out of favor.

And so I say, fundamentally there has been no change in the teaching of the Savior to his disciples. As he met with them in Galilee after his resurrection, he said:

All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (Matt. 28:18-20.)

There has been no change in that. It may have been in and out of favor, but fundamentally there has been no change. All power was given him, and he conferred it on his disciples; the same power is with us today.

Brother Moyle referred to the teachings of Peter on the Day of Pentecost, and I quote only part of it:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . . (Acts 2:38.)

These people were pricked in their hearts, and they wondered what they should do, and they cried with one accord, "Men and brethren, what shall we do?" (*Ibid.*, v. 37.) They had been taught the divine mission of Jesus Christ, Jesus and him crucified; and the Holy Ghost rested upon them; the gift of tongues was with them; they understood each other and they understood the Apostle Peter, although there were assembled peoples of many nations, and Peter said to them,

Repent, and be baptized every one of you . . . for the remission of [your] sins. . . .

Then he went on to say, "For the promise is unto you." The promise of what? That the Holy Ghost would come to them if they rendered obedience!

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call! (*Ibid.*, v. 39.)

There has been no change in that, my brethren and sisters. And in this day the instructions are the same.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D. & C. 133:8.)

The same teachings, a truth that may have been in and out of favor, but an eternal truth, just the same. So today we have in the Church the responsibility, and that responsibility is made more apparent as we think of the great missionary system of the Church—we have the responsibility of preaching the gospel, and an added obligation to that which was given the disciples of the Savior, that of preaching the restored gospel, the same gospel but reaffirmed in this day, because in the minds of men it was for a time in and out of favor, but the truth has not changed; it is eternal.

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Now, in harmony with that, in the very beginning of this work, the Prophet Joseph called missionaries who were sent to various parts of the United States and then later to Great Britain and other countries. The record of their work and conversions is impressive and will be an inspiration to those who read of it and who are engaged in preaching the gospel.

Then there was a lull for a time; the Saints came west; and missionary work was seemingly at a standstill, but not for long. Within two years or less after the Saints had settled in these valleys, Elder John Taylor was sent to England as a missionary and then to France. In addition to the commission to preach the gospel, he was given the mission of seeking out some industry that could be brought to this country and established among our people in the west that would help them economically. It was through the efforts of Brother Taylor that the sugar industry was finally brought here to the West. That is a story itself.

But incident to this work that Brother Taylor performed, he baptized some very important people. You know, we are a little inclined to think that our efforts are seemingly of no avail. Perhaps some of our missionaries feel that way. I know I came home from my mission feeling that I had not accomplished much, that perhaps I had only baptized one or two. We never know the extent of the good we have done.

In the labors of Brother Taylor he found men like Elias Morris, the father of Elder George Q. Morris, who sits here on the stand, and President John R. Winder. He probably little realized what it would mean to the work of the Lord to bring men into the Church of the stature of Elias Morris, John R. Winder, and others.

I was visiting a stake in California not long ago, and the wife of one of the presidents of the stakes told me this story. She labored under President Callis in the Southern States Mission, and she said Brother Callis related this incident to them as he visited the stake after he had been called to the Council of the Twelve. Brother Callis was converted over in Wales and was baptized as a small boy into the Church. As he was visiting a stake of Zion, he learned that an old man whom he had known in the mission field was ill. Brother Callis called on him. He found him cynical. Brother Callis tried to encourage him. The man seemed to be beyond encouragement. Then Brother Callis said, "John, do you not remember your missionary labors in Wales? Do you not remember the good you did in the mission field?" "Oh, I didn't do any good," he said. "Didn't you ever baptize anyone?" "No, not that I remember." Brother Callis said, "Are you sure?" "Oh," he said, "I baptized a little urchin that used to bother us in our meetings." Then Brother Callis said, "Brother John, do you know that I was that little urchin?"

Think of the importance of that one baptism! Think of the great work of Brother Callis during his thirty years

of service in the Southern States Mission and then his great work as one of the Apostles of the Lord Jesus Christ.

I repeat again, my brethren and sisters, we never know the results of our work. We never know what we accomplish. Some of us never will live to see it, to sense it. But after all is said and done, we may sow, and we may water, but God gives the increase and that increase mounts little by little like a little stone cut out of the mountain without hands, and it rolls forth and ultimately will fill the earth.

Now, the other thought, and then my time is up. It was my privilege to be down in Honolulu at the time President McKay and Sister McKay and Brother Murdoch were there, one of the outstanding experiences of my life. As we met in meetings in Honolulu, in the Oahu Stake conference, Sunday, we had three assemblies. At one of them we had nearly four thousand people present. All nations, all people of the Polynesian Islands were represented: Hawaiians, Samoans, Maoris, Tahitians. We had a Samoan choir of a hundred people sing, beautifully, on Sunday morning and then Sunday afternoon an Hawaiian choir. I have never heard more impressive music.

In that assembly were Chinese, Japanese, Filipinos, and I repeat again, people from all nations.

Brethren and sisters, as I looked over that assembly I thought, here is an example of the gospel being preached to

all nations. The gospel of the Lord Jesus Christ is ultimately to leaven the lump. The Lord promised that an angel should fly through the midst of heaven, preaching the everlasting gospel to every nation that dwells upon the earth, and then he said the end should come. He did not mean the end of peoples, he meant the end of wickedness, the end of unrighteousness. And I thought I saw reflected in that assembly the purposes of the Almighty being accomplished—no hatred, no animosities, no class prejudices, no racial hatreds, but all assembled under one great banner, of the gospel of the Lord Jesus Christ and dedicated to one holy purpose!

As you think of that with me, can you not see how ultimately peace will come to the world? And it will only come through the gospel of the Son of God, his great message of eternal truth, and it is our responsibility, my brethren and sisters, to proclaim it.

As one visits the missions of the Church, he becomes impressed more than ever with the need of our fulfilling the purposes for which the Lord has placed us here, bearing witness of the gospel as it has been restored in this day, not preaching anything new, not changes, merely changes because men perchance have changed in their own minds, but the eternal truths being the same.

May God help us to fulfil our obligation in this great work, I pray in the name of Jesus. Amen.

What Is SPIRITUALITY?

by Antoine R. Irins

OF THE FIRST COUNCIL OF THE SEVENTY

M Y BRETHREN AND SISTERS, I hope you will unite your prayers with mine that what I say may perchance carry a helpful and useful message.

Before I start to bear my testimony, however, the remarks of the morning have prompted me to recount an experience that my father and I had about sixty years ago, in the hope that the point may be understood.

We were driving off Kaibab Mountain one beautiful day behind a fine team in an Arizona buckboard. Father said, "Antoine, down at the foot of the mountain there is a trail that cuts right straight across the Pipe Springs and crosses the Kanab wash, in a convenient location. We'll take that trail, and we won't have to go up to Kanab and ride over from there."

Then he proceeded to read a book as he always did when he was traveling and turned the lines over to me. It was not very long until his head was

nodding, and he was asleep, and I have to confess that by the time we got to that turn-off I was asleep, too. When we waked up, we were five miles beyond the place where we wanted to turn off and believe me the detour turned out to be a rough one. We did not go to Kanab. We took the turn-off.

When they were talking about detours this morning, I wondered if many of us might not be sleepwalkers; if we do not walk around in our sleep, and all at once wake up to find out that the team has taken us off on the wrong road. Then we have to turn around. I believe, in the straight and narrow road there are no chuckholes. If they are there, they are the chuckholes that we ourselves have built for ourselves.

Brethren and sisters, it is sixty years ago since father and I had that experience. It is about at fifty-nine years ago

(Continued on following page)

since we went to Mexico. During that time I have had opportunity to watch the Church and its directing Authorities and to note its progress. It is twenty-four years since I read in the newspaper one day that I had a new assignment. During those twenty-four years Sister Ivins and I have been moving about among the stakes of the Church and in the missions, trying to kindle or rekindle the Spirit of God in the hearts of the members of the Church.

We don't make pretense to tremendous success in it, perhaps, because we have no way of measuring our success, but we have been devoted to your service and devoted to the Church. It has given us the great opportunity to watch its progress, and as I sat in the priesthood meeting Saturday night, where we had reports that 25,000 brethren heard the proceedings of that meeting, I was reminded that in the year the LDS gymnasium was put in operation, if my memory is correct, the Assembly Hall held the priesthood congregation.

So there has been growth. There has been growth in membership as well as in faith and service, I believe, in the Church. The purpose in coming here today—one of the major purposes—is to see if we cannot stimulate the feeling of spirituality among the people, for we who are here, perhaps most of us, have the responsibility of carrying back the spirit of this conference to the people who could not come, to increase spirituality among the people.

I have seen attendance at our conference meetings grow and grow and grow, until today nearly every place we go, the attendance is limited by the capacity of the accommodations we provide. I take it to indicate, and I believe I am right in this, that it does denote a definite increase in spirituality among the people.

Now we have heard that term used many, many times. It is not an easy thing to define this idea of spirituality. I get no satisfaction from the dictionary. The interpretation there is one given by people who perhaps do not understand their true relationship to God and his work.

Since we are the spirit children of God, I take it that the primary manifestation of spirituality is an acknowledgment that we are the sons and daughters of God, and that Jesus Christ is our Elder Brother, and it is not surprising to me, knowing that that testimony exists in the hearts of our people, that people not of our faith coming into the community, as reported by President McKay the other night, sense an unusual feeling and spirit among the people. The recognition that we are the sons and daughters of God, spiritually born of him, it seems to me, is a starting place if you are going to try to define spirituality. Then it seems to me to be a feeling of nearness to God, our Heavenly Father, a devotion to his cause, and a determination to acquit ourselves to the utmost of our

ability, of the responsibility he has given us in life.

I wonder if that is a fair definition of spirituality? It seems to me that it could be. And then it's our problem to do what we can first with ourselves, and then with people who may be inclined to listen to us, to instil in their hearts the same consciousness that they are the sons and daughters of God, and that God had a definite purpose in bringing us here into this life of mortality.

When you teach men that, then there is a greater purpose in life, of course. There is a greater incentive, there is a greater motive for righteousness, and perhaps spirituality could be measured by the degree of righteousness of the lives of people. It is a difficult thing because we do not know or read the hearts of people. Frequently we misjudge them. If we could know their hearts, perhaps we could form a correct estimate of their spirituality, of their feeling toward God. That is difficult, and from what has been said today I gather that there are many people who have not the same understanding of it, who feel that spirituality and the ordinary pursuits of life are separated by a rather wide space, and sometimes we feel that a man who devotes himself assiduously to the practical purposes of life, rendering his share, of course, in Church service, may not be as spiritual as a man who does not do that, but who spends his whole time dreaming about the uncertain things for which there has been no answer.

I believe we are wrong, brothers and sisters, if we try to make that separation, for I believe it is the purpose of God that every honest member of the Church, every honest man for that matter, should have a vigorous, active, potent testimony that Jesus is the Christ, that God is our Father, and then should come, through his prayer and faith, to an understanding of the plan of salvation, and you know, when I look before me and see the men who plow the fields, who ride the ranges, and manage the stakes, I feel justified in suggesting, brothers and sisters, that to put one group on one side and the other group on the other side, as to spirituality, is a dangerous thing, for I have worked with and slept with men who handle the practical things of life, and at the same time apply a spiritual interpretation to everything that is done.

I believe, as the Doctrine and Covenants says, that God has given us no law which is not a spiritual law, and the law of life is a law of action. I believe it would be possible, with the exercise of due faith for a man to apply the spiritual interpretation to every legitimate act of life, and it is our purpose—it should be our purpose, brothers and sisters—in our relationships with each other to strive for that spiritual aspect.

If you will pardon the reference to my father, I would like to tell you that one time I walked into the biggest bank

in this city. Its president, who was not a member of the Church, called me over, and he said: "Mr. Ivins, I pay tribute to your father. He came the nearest to combining religion and business of any man I ever knew," and then he said: "Do you know, I cannot do it. I have to be a hard-boiled businessman." But he some way or another came to realize that under the influence of the gospel of Jesus Christ such a combination is possible, not only possible, but to be highly recommended.

Now brethren and sisters, it should be our purpose so to combine the Spirit of God with our daily undertakings that we can ask upon everything we undertake to do, the blessing of God, our Heavenly Father; that we may never take advantage of another; that we may always yield full service for the compensation that we receive; that our brethren and our sisters will never have cause to say that we may have taken undue advantage of them. When we come to apply that in our lives, this idea of spirituality will then be more or less a tangible thing.

Spirituality is not a thing that you can go to the market and buy with dollars and cents and carry home in a basket, but it is a thing which you can absorb in a gathering like this. It has to be absorbed. It cannot be bought. It cannot be done up in packages and handed to a neighbor. It must be absorbed by him through the emanations of our own spirits.

Let us strive for it, brothers and sisters. Let us seek the blessings of God in all we do, then Zion will shine as a light on a hill which all the world can see.

God bless us, I pray in the name of Jesus. Amen.

"Render unto CAESAR..."

by Alma Sonne

ASSISTANT TO THE
COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, I assure you at the outset that I will keep my eyes on the clock. I know my brethren will also keep their eyes on the clock. I ask you for an interest in your faith and prayers. There is so much to say on an occasion like this, and there are so many to say it that time becomes very precious.

THE IMPROVEMENT ERA

A week ago I stood before a group of high school students in one of the stakes not far from here. I urged them on that occasion to accept as a project the reading of the Gospel according to Matthew in order to familiarize themselves with the life of Jesus Christ. I recall years ago reading about Lew Wallace who wrote the great story, *Ben Hur*. It appears that while he was writing this book, he was visited by a certain well-known and gifted agnostic. The agnostic encouraged him to write the book. "But," said he, "do not emphasize the divinity of Jesus Christ. Treat this character as you would any other character in history." But Lew Wallace had studiously read the Gospels and formed his opinions of the Master on the record left by Matthew, Mark, Luke, and John.

We have heard many things during this conference, and during this Easter time, about Jesus, the Christ. His perfect life has been extolled. His teachings have been expounded. His resurrection has been explained in the light of modern and ancient scriptures, and his divine mission has been emphasized by everyone who has spoken from this stand during the conference.

Someone has said, "Jesus is still loved, but he is also hated, among men." There are those who would crucify him the second time, this time in the hearts of men. Yet there is no explanation offered for his marvelous life and his perfect record except the one he himself gave, "I came forth from the father," and, "If ye have seen me ye have seen the father." In his prayer of intercession for his Twelve Apostles, he said: "This is life eternal—that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

In the same prayer he said, "Glory thou me with the glory which I had with thee before the world was." He left no room for equivocation and argument on the question of his divinity and his Sonship, and I am happy today as I stand here, that I belong to a Church which accepts that teaching as very fundamental.

It was William Jennings Bryan who stated in his famous lecture called, *The Prince of Peace*, "It is easier to believe him divine than to explain in any other way what he said and did and was." There are marks of distinction which set him apart from all others who have lived upon the earth. He was the master of every situation which confronted him. He answered all questions put to him where an answer would enlighten the questioner.

Albert J. Beveridge, a Senator from Indiana, stated many years ago: "The Son of Mary is the prince of public speakers." He was right, for the Sermon on the Mount is the greatest sermon ever preached. It has endured nineteen centuries of criticism. It has survived the apostasy, the Dark Ages, the Renaissance, and the Reformation, and its powerful message is still reverberating through the world. It will never die.

Yesterday I know you were touched, as

I was, when our great choir sang "The Lord's Prayer." "The Lord's Prayer," says someone, "is perfect in its diction. It is comprehensive in its scope." It covers the essential phases of human existence. His stories and parables will live forever. "The story of the Prodigal Son," said Charles Dickens, "is the most beautiful story ever told."

There is another one like unto it. It is the story of the Good Samaritan, and I think of one more with which you are very familiar. It begins, "A sower went out to sow." (Luke 8:5.) What a lovely statement that is! All of these stories called parables charm and captivate the reader. They are timely today, as fresh as they were nineteen hundred years ago when they were given. They stir the heart to better and nobler living. They are a force for righteousness in the world.

And there is another thing which I called to the attention of the young students a week ago, when I said, "Jesus is the most compelling personality in human history." He spoke two words to his followers: "Follow me." (Matthew 8:22) and strong men gave up their fishing nets and followed him even to death."

Pilate was uneasy and disturbed before him. When you enter the great Salt Lake Temple, and as you go into the Assembly Room, I wish you would do as I have frequently done—examine that magnificent painting of the Lord Jesus standing before Pontius Pilate—Jesus so calm and unruffled; Pilate so deeply disturbed. The contrast is impressive.

I recall another incident. It happened in the Garden of Gethsemane when the Roman soldiers came to arrest the Master. As they entered, Jesus said to these hard-faced men, "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," replied Jesus, and those men, in silent tribute, "went backward and fell to the ground." He asked again

"Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," responded the Lord, and then, characteristic of his great soul, he said, "If therefore ye seek me, let these go their way," referring, of course, to his disciples. (See John 18:4-8.)

The writer of that circumstance gives one more sentence, which reads, "And Judas stood with them." (See *Ibid*, 18:5.) I wonder what the thoughts of Judas were as he stood there witnessing the courage and love of Jesus, whom he had already betrayed. The moral side of Christ's character has no parallel. In it we find absolute perfection. No flaw, no blemish, no weakness is discovered. He is without sin. He was as great as the gospel he preached. He met every situation perfectly. He said and did the right thing at the right moment.

I am reminded of the spies who were sent out by the chief priests to trip and trap him if they could. "Is it lawful to pay tribute to Caesar?" they asked. Jesus asked for a coin. They produced what happened to be a tax coin with which the Jews paid taxes to the Roman government. "Whose image is on the coin?" asked Jesus. "It is the image of Caesar." Then said the Lord, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." (See Matthew 22:17-21.) I submit that it was the best answer that could possibly be given under the circumstances. Not only that, it was a great sermon, although very brief, on the matter of honesty.

May we worship the Lord and Master in spirit and in truth. May each of us have the conviction that he is the Redeemer of the world and the promised Messiah, and may we join hands in carrying forward his work and in explaining the restored gospel which has come to earth in these, the last days, through the instrumentality of Joseph Smith, the Prophet, I pray most humbly in the name of Jesus Christ. Amen.

"That all men might repent"

by Hug B. Brown

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, President McKay has been kind enough to advise the General Authorities in advance that they might be expected to speak at certain sessions of the conference. My turn was to come next Wednesday. During a half century of active service in the Church, I have never felt so wholly inadequate, so totally dependent on divine guidance as I feel right now. For that guidance I humbly pray.

We sang yesterday, "We thank Thee, O God, for a Prophet." This hymn referred originally to the Prophet Joseph Smith. In a meeting not long ago when President McKay announced that the congregation would sing, "We Thank Thee, O God, for a Prophet," he said, characteristically, "I wish you would have in mind the Prophet Joseph Smith when you sing today."

I should like to offer a prayer that

(Continued on following page)

Hugh B. Brown *Continued*

has been in my heart for years, a prayer which I believe is in the heart of every Latter-day Saint throughout the world. "We thank thee, O God, for the Prophet, David O. McKay, to guide us in these later-latter days. We thank thee that through thy blessings he has had the vitality, the vigor, and the health to carry the message of the gospel to the four corners of the earth. We thank thee that his influence and his presence have revitalized the Saints wherever he has gone and have given them courage and hope. We thank thee that he more than any man among us, more than any of his predecessors, has carried the inspiration and the message of the gospel to the greatest and to an ever-increasing international audience. We pray that thou wilt bless him continually and spare him to us, that we may enjoy his great leadership for many years to come."

From the bottom of my heart I sustain and support these men, the President of the Church and his Counselors, the President of the Council of the Twelve, and each individual member of that Council, and the Patriarch as prophets, seers, and revelators to the Church. I am grateful for the privilege of meeting with them occasionally.

Some of our friends have said we are inclined to worship the General Authorities. We love them; we listen to their counsel; we thank God for them; but they would not permit us to worship them. If we should be so inclined, they would be the first to rebuke us. They would doubtless say to us what the angel said to John on the Isle of Patmos, when he was about to kneel before him,

See thou do it not: I am thy fellow-servant . . . worship God. (Rev. 19:10.)

But it is our privilege to be guided by their inspired counsel. I pray that God will help us never to lose sight of and ever be grateful for the outstanding leadership in the Church today.

Elder Alma Sonne mentioned Easter-tide. This is the season of the year when we know spring is coming, although here in Salt Lake City today it takes a lot of faith to believe it. But it is the season of the year when things are revitalized and renewed, and it is the time of year when Christians everywhere celebrate Easter in commemoration of the resurrection of the Lord.

As I speak of these men and of their leadership, I am reminded of some additional reasons why we should be grateful for the Easter season. Through the restoration of the gospel we have knowledge and assurance regarding the actual resurrection of the body of the Lord Jesus Christ. Not only that he was resurrected from the dead, but also that he ascended into heaven with his glorified body, and he will come again in material form and substance. We are grateful for the comfort and the hope which comes with this assurance.

The revelations concerning the na-

ture and attributes of our Heavenly Father and of his Son, Jesus Christ, are of transcendent importance to all men everywhere. Modern confirmation and elucidation of biblical evidence on this all-important subject began with the first vision in the Sacred Grove in 1820, and it was renewed and continued in that glorious vision in 1832 at Hiram, Ohio, when the Lord declared,

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings find out.

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:1-4.)

The restoration of the gospel of Jesus Christ came pursuant to prophetic promise and was a necessary sequel to the great apostasy. It was during the apostasy that an attempt was made to harmonize pagan philosophy with Christian truth. This task was undertaken at the behest of non-Christian emperors and resulted in uninspired declarations in which God was defined—or rather denied—by declaring him to be immaterial, incomprehensible, and without body or parts, occupying no part of finite or infinite space; in other words, non-existent.

We thank God for the restoration of the gospel which refutes such doctrine. In their attempt to incorporate Jesus the Christ into their pagan concept of the Godhead, the Roman emperors, through their appointed delegates to various councils, undertook to have him divest himself of his body, that body which came from the tomb when the angel rolled the stone away, that glorified body with which he ascended into heaven before the wondering gaze of his disciples. Obviously this resurrected body, being material, could not become a part of their immaterial God which had no parts. They would have him shed that body and thereby deny everything that Easter stands for; for if he is incomprehensible and immaterial,

THE YOUNG IN HEART

By L. M. Beck

HE who is young in heart, though not in years, Is doubly blest. Behind him lies the strife, The doubts, and discords of his youthful fears,

The turmoils and uncertainties of life. Yet his is not the part to stand and wait, To be a rigid milestone by the road But rather to alleviate the fate Of those who carry far too great a load. He has done much—but there is more to do— Accomplished much, and through his knowledge can

Apply experience, and start anew To build a better world for every man.

then he is not a resurrected being; and if he is not a resurrected being, Easter is meaningless.

Again I say let us thank God for the clarification that has come through modern revelation concerning the personal attributes of the three members of the Godhead.

Jesus Christ revealed the Father to us and said, ". . . he that hath seen me hath seen the Father." (John 14:9.) The Son was in his express image. He revealed a compassionate Father, a divine Parent, one in whom were incorporated the attributes of justice, judgment, mercy, and truth. He revealed a God of love, of forgiveness, and understanding. The restored gospel supplants the motives of fear and awe with faith and trust. The beloved disciple tells us, ". . . perfect love casteth out fear." (I John 4:18.) Love as a dominant attribute of God and a saving quality in man is reassured and emphasized.

The new commandment which Jesus gave was, "That ye love one another even as I have loved you." His love for us is eternal. Nothing can separate us from it. Sin may separate us from him, but his love endures forever. Listen to Paul's testimony:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

* I should like to speak to these young people who have been singing for us, and to the other young people of the Church, for like others who have spoken, my heart is with the youth of Zion. I should like to say to these young people that God is their Father, that the Savior is pleading for and with them to keep clean, clean in their thinking, in their speaking, in their conduct, that he expects them to be worthy of him and of the sacrifice he made for them and for all of us. He is the Good Shepherd who gave his life for the sheep. He evicted the solicitude of the Good Shepherd in his last injunction to Peter, "Feed my sheep." (John 21:16.)

I should like to add another word to the young people. One of the most lethal weapons which the Adversary has devised to destroy the young people of the Church and of the world is to persuade them that if they have made a mistake they are lost, there is no hope. According to that doctrine, if a young person, in a weak moment, becomes guilty of some misdemeanor, he might as well go on to juvenile delinquency and crime and felony because he is lost anyway. So the devil would have them believe and thus lead them down to hell.

Young people, your Father in heaven loves you; he loves you with a love beyond what your earthly parents can know. If you make mistakes—and you will and all of us have—our Heavenly Father stands ready to forgive and to welcome you when you come to your

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selves and turn your backs on the husks and your faces toward home. He will embrace you and say, "For this my son was dead, and is alive again; he was lost and is found." (Luke 15:24.) But let no one think he will not have to pay for his folly. The Father could not in justice say to the prodigal what he said to his older son, "All that I have is thine." (*Ibid.*, v. 31.)

Our Father is kind and loving and forgiving, but there is an inexorable law which has not been repealed. It is the law of the harvest. "*As ye sow, so shall ye reap.*" (See Galatians 6:7.) We cannot sow thistles and reap figs, nor plant thorns and harvest grapes. But when we have had enough of thistles and thorns, we may have the grapes and the figs if we are willing to pay the price—and they cost less. While ours is a world governed by rigid and unwavering laws, man has free agency, he may choose to obey or disobey the law, but he must of course abide the consequences of his choice.

One other thing to the young folk—sometimes you come to us with problems when you are perplexed and confused and feel that you are inhibited, not free to think or express opinions. When we talk to you of free agency and explain that it refers not only to actions but to thoughts and opinions, you wonder if that is always the case. Some of you have said to us, "But our right to express our own opinions is trammeled or abridged by the authoritative statements of parents, teachers, and others."

Young people, we will protect your freedom to think, to express your thoughts, and to search for truth. We want you to continue that search fearlessly. We promise you will be uninhibited in that search. You should remember, however, that God has given us sources through which we may have some authoritative answers. Not all the answers, no! If we had all the answers, there would be an end to the search. We must not expect to have all the answers immediately, for God himself in his wisdom has withheld some of them. We believe in continued and continuing revelation, and that means that we believe there are things to be made known which we do not now know. We believe it is a good thing to reserve judgment on problems that are difficult of solution until more light comes. This principle of withholding judgment and waiting for new revelation should apply in all fields of learning. Scientists make rather definite statements at times, but some of us have lived to see them either amend or abandon their findings in the light of newly discovered truth. As long as scientists are still searching and discovering and as long as new revelation is promised, why insist upon final answers now? It is my conviction that new revelation will come when we have learned to live up to the truth we now have. Wisdom counsels patience.

And so, with respect to some things that now seem difficult to understand, we can well afford to wait until we have

all the facts, until all the evidence is in. Now do not misunderstand me. There will never come a time when any revelation of truth from God will be in conflict with any other truth revealed from him, whether it comes as direct revelation or as reward for diligent search. If there seems to be conflict, it is because men, fallible men, are unable properly to interpret God's revelations or man's discoveries.

May he help us that we may go forward fearlessly but reverently in our search for truth and have due respect not only for our parents and our teachers, but also for those through whom God has promised his revelations.

By the same token, we should not undertake to state the time nor the order in which the gospel shall be given to any of the races or nations of the earth. We should not attempt to regulate God's program by our little wrist watches nor insist that he be governed by our schedule of events. He has promised the gospel to every nation, kindred, tongue, and people, and he and only he knows when they are ready for its message and its blessings. When that time comes, I bear you my witness, prophetic witness, if you will, that he will reveal his will to the leaders of the Church concerning all of his people. He has said,

Remember the worth of souls [all souls] is great in the sight of God;

For, behold the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that *all men* might repent and come unto him.

And he hath risen again from the dead,

that he might bring *all men* unto him, on conditions of repentance.

And how great is his joy in the soul that repented! (D. & C. 18:10-13. Italics added.)

Brothers and sisters, I humbly bear my testimony to you that I do know that God is my Father, that Jesus of Nazareth is my Redeemer and my friend. I thank him for the blessed privilege of engaging in the ministry, and I praise his holy name that through his servants he has shown his willingness to use the weakest of us to do some little good in that ministry.

God bless us to recognize him as the Good Shepherd and to go forward with faith, unafraid of the future, and with complete confidence to say with the Psalmist:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (Psalm 23.)

We pray this may be true for all of us in the name of Jesus Christ. Amen.

Wednesday Morning Session, April 6, 1955

To Kick Against the Pricks

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

A YOUNG INDIAN LAD in my presence recently bore his testimony, and he said: "I am proud that I am a Navajo. I am proud, more proud, that I am Mormon, and I am still more proud that I hold the priesthood," and that is the way I feel today in this great assembly on this anniversary. One hundred and twenty-five years ago six people gathered together in the first conference; and at this conference some ten sessions have filled the building to its capacity. I bear witness that the work that we are engaged in is the work of the Lord in all its comprehensiveness, and I am grateful that I am a member of the Lord's Church. I have prayed much

that what I say this morning might be beneficial to someone.

And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (Acts 9:5.)

The Lord was speaking to the powerful figure, Saul of Tarsus, Paul of Christianity. I often wondered just what this meant. I found one authority who offered this:

. . . Those who kick at the goad, that stifle and smother the convictions of conscience, that rebel against God's truths and laws, that quarrel with His provi- dences,

(Continued on following page)

that persecute and oppose His ministers, because they reprove them . . . and fly in the face of their reproofs, they kick against the pricks, and will have a great deal to answer for. (*Commentaries by Henry M. Scott*)

A goad is defined as a spear or a sharp pointed stick used to sting or prick. The burre who kicks the sharp instrument with which he is being prodded is kicking at the pricks. His retaliation does little damage to the sharp stick or to him who wields it but brings distress to the foot that kicks it.

I well remember in my youth a neighbor who moved about for some days on crutches. He was evasive when asked the cause of his misfortune, but an ear witness told me, as he chuckled: "John stubbed his toe on a chair in the night and in his quick, fierce anger, he kicked the chair and broke his toe." The rocking chair rocked on and on, and perhaps smiled at the stupidity of man.

The first king of Israel quarreled with Providence. His stubbornness cost him his kingdom and brought forth the caustic denunciation from his prophet:

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (I Samuel 15:23)

O foolish monarch! Given power, wealth, opportunity, why throw them all away? The Prophet Samuel denounced the independent, arrogant Saul; the superior, unhumble Saul; the proud, conceited Saul:

When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (*Ibid.*, 15:17.)

There is the man who rebelled against the call of Brigham Young to go to southern valleys, saying: "Nobody is going to tell me where to go and what to do." Through his personal rebellion, he took his entire family out of the Church. How little he retarded the colonization program! The valleys were settled in spite of him. How little his disaffection injured the Church! It has grown steadily without him. But how he has suffered in his eternal progression. In contrast, there were many who pulled up stakes, moved to new worlds, and reared families of faith and devotion.

There are many who, because troubles come, cease praying to the Lord, letting loose of the very rod of protection at the precise moment when that hand-hold is so vital.

There is the man who, to satisfy his own egotism, took a stand against the Authorities of the Church. He followed the usual pattern, not apostasy at first, only superiority of knowledge and mild criticism. He loved the brethren, he said, but they failed to see and interpret as he would like. He would still love the Church, he maintained, but his criticism grew and developed into ever-

widening circles. He was right, he assured himself; he could not yield in good conscience; he had his pride. His children did not accept his philosophy wholly, but their confidence was shaken. In their frustration, they married out of the Church, and he lost them. He later realized his folly and returned to humbleness, but so very late. He had lost his children. "It is hard for thee to kick against the pricks."

The Prophet Ezekiel said:

The fathers have eaten sour grapes, and the children's teeth are set on edge. (Ezekiel 18:2)

There is the man who resisted release from positions in the Church. He knew positions were temporary trusts, but he criticized the presiding leader who had released him, complaining that proper recognition had not been given; the time had not been propitious; it had been a reflection upon his effectiveness. He bitterly built up a case for himself, absented himself from his meetings, and justified himself in his resultant estrangement. His children partook of his frustrations, and his children's children. In later life he "came to himself," and on the brink of the grave made an about-face. His family would not effect the transformation which now he would give his life to have them make. How selfish! Haughty pride induces eating sour grapes, and innocent ones have their teeth set on edge. "It is hard for thee to kick against the pricks."

When I was a child, we used the expression, "He cut off his nose to spite his face." To us, that meant that one was fighting against fate, rebelling against the inevitable, damaging himself to spite others, breaking his toe to give vent to his senseless anger.

Eight lovely children had blessed the temple marriage of a man and woman who in later years were denied a temple recommend. They would not be so dealt with by this young bishop. Why should they be deprived and humiliated? Were they less worthy than others? They argued that this boy-bishop was too strict, too orthodox. Never would they be active, nor enter the door of that Church as long as that bishop presided. They would show him. The history of this family is tragic. The four younger ones were never baptized; the four older ones never were ordained, endowed, nor sealed. No missions were filled by this family. Today the parents are ill at ease, still defiant. They had covered themselves with a cloud, and righteous prayers could not pass through. (See Lam. 3:44.)

Sour grapes! Such unhappy food!

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. (D. & C. 3:1)

But the individual who fights them finds disillusionment, disappointment, and misery. The Lord said: ". . . the rebellious shall be pierced with much

sorrow." (*Ibid.*, 1:3.) He outlines further the fate of the fighters.

As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream. . . .

Why are so few chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood . . . may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition . . . in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood and the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (*Ibid.*, 121:33-38.)

Of such who defy the Lord, trample upon his sacred ordinances, fight his leaders, the Lord has this to say:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. . . .

Wo unto them; . . . they shall be severed from the ordinances of mine house.

. . . they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation. (*Ibid.*, 121:16-17, 19, 21.)

In the last century the Lord condemned a Brother Almon Babbitt:

. . . behold, he aspieth to establish his counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people. (*Ibid.*, 124:84.)

He was like those Romans of whom Paul spoke:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. . . .

Because that, when they knew God, they glorified him not as God; . . . but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools. (Romans 1:18, 21, 22.)

For although a man may have many revelations, and have power to do many mighty works, [the Lord said] yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. (D. & C. 3:4.)

Martin Harris was chastised by the Redeemer as

. . . a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own wisdom. (*Ibid.*, 3:12-13.)

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Only the transgression of His people can nullify the work of the Lord, He says. And Jacob laments:

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (2 Nephi 9:28)

Men continue to try to create God, to control God, and to thwart his purposes but:

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:3-4)

But men in their egotism continue to try. Against men like these, Paul warned his colleague:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim. 6:20)

The Caesars burned the early Saints as torches, subjected them to the claws of wild beasts in the coliseums, drove them underground into the catacombs, confiscated their property, and snuffed out their lives, but all to no avail, for the fires of devotion and sacrifice were only intensified thereby.

The persecutors decapitated John the Baptist, ran a lance through the Apostle James, and according to tradition martyred the missionary, Paul, and crucified the mighty Simon Barjona. They failed of purpose. Where a relatively few contemporaries ever heard them, hundreds of millions have since been enlightened by their doctrines and inspired by their testimonies.

"Mormonism will fail if we kill their prophet," they said a century ago as they murdered Joseph Smith in cold blood. Undoubtedly their fiendish grins of satisfaction at such a foul deed changed to perturbed grimaces when they came to realize that they had been but kicking against sharp points, injuring only themselves. Mormonism was not destroyed by the cruel martyrdom, but here was its vitality. The bullet-torn flesh fertilized the soil; the blood they shed moistened the seed; and the spirits they sent heavenward will testify against them throughout eternities. The cause persists and grows.

Gamaliel, the noted Pharisee doctor of the law, teacher of Saul of Tarsus, had deeper perception than did his associates, the chief priests who would have slain the Apostles. He warned:

... take heed to yourselves what ye intend to do as touching these men...

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5:35, 38-39.)

What sagacity! How wise this learned man! "Take heed to yourselves,"

he warned. It was a boomerang. He reminded them of the fate of the influential Theudas with his great swelling words, his vaunted knowledge, his brilliant mind, his superior logic, who with his following of hundreds kicked "against the pricks," resisted truth, fought against God, and "came to nought."

He spoke of Judas of Galilee and his vain philosophies and his flattering words which brought him and his following oblivion. Early leaders whose names are linked with those of Joseph and Hyrum have come and gone. Heavens opened, revelations flowed, and holy angels ministered to them. Positions of trust were given them, but with it all there came arrogance, jealousies, and disaffections.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps. (Deut. 32:32-33.)

Are not these the self-planted, self-nourished, and self-harvested grapes of wrath? O stupid man, O egotistical man! Thinking only of self he profanes the way of the Lord and brings sorrow to his posterity whose roses turn to ashes, whose fruit becomes only skin-covered stones. The grapes are so sour. How terrifying such a responsibility! It is hard for thee to kick against the pricks."

But wo unto him that has the law given, yea, and that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2 Nephi 9:27.)

In a page from the journal of the Prophet Joseph, we find this: "At 3:30 p.m. I met with Brigham Young [and others whom he named] in my office." And then this: "Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him." (*History of the Church*, Vol. 5, pp. 366, 368.)

This is likely reminiscent of the prodigal son whose sad fate brought him to the eating of husks with the swine after he had turned from the luxurious board of plenty at his father's table. And like him, the modern man of rare opportunity fought against his conscience, stifled his best impulses; and finally when the earthly powers were near an end, his influence in the world largely terminated, he "came to himself" back to the program he had resisted. Many teeth had been set on edge in the years of his unproductive, sterile years. His brother-in-law, David Whitmer, said of him as he was restored to the Church late in life:

"Oliver died the happiest man I ever saw. After shaking hands with his family and kissing his wife and daughter, he said: 'Now I lay me down for the last

time. . . .' And he died with a smile on his face."

Peace, sweet peace, finally comes to all men when they humbly yield to the gentle pressures of the Spirit.

The story of the transformation of Alma is not unlike that of Paul. With his companions he set about to "steady the ark," to set straight the leaders of the Church, and to take over the minds of the people. These young men were brilliant, eloquent, impressive. The angel of the Lord in a cloud spoke "as it were with a voice of thunder which caused the earth to shake," and the astonished men fell to the earth, Alma becoming dumb and lifeless. Carried helpless to his father he was recovered after long fasting and prayer by those who loved him. In his remorse he cried out:

I was in the darkest abyss but now I behold the marvelous light of God. My soul was wracked with eternal torment, but I am snatched and my soul is pained no more.

It took courage for Alma and the princes to admit they were wrong, but they went about "zealously striving to repair all the injuries which they had done to the church." (See Mos. 27:35.)

We quote Paul again:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8.)

The antediluvians were a law unto themselves and locked doors against themselves. Jonah, in his egotism, took offense when the repentance of Nineveh rendered unnecessary the fulfilment of his prophecy. Judas fought against God and suffered the buffetings of Satan. Sherem with his learning, his eloquence and his flattery, sought to turn away people from the simple faith, and he died in remorse and humiliation. Nehor tried to advance his own cause, increase his popularity, and lead a following with his criticisms and flatteries, and came to ignominious death. Korihor, with his teachings of intellectual liberty and his rationalizations, followed his temporary popularity with begging in the streets. The Jonahs and Almas and Korihors live on and undertake to cover their sins, gratify their pride, and vain ambitions. They grieve the Spirit of the Lord, withdraw from holy places and righteous influences, and in the words of the Savior:

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints and to fight against God. (D. & C. 121:38.)

But be it said to the everlasting glory of men, numerous good people who have tasted of and recovered from offense, having come to realize that so long as mortality exists we live and work with imperfect people; and there will be misunderstandings, offenses, and injuries to sensitive feelings. The best of motives are often misunderstood. It is gratifying to find many who, in their bigness,

(Continued on following page)

of soul have straightened out their thinking, swallowed their pride, forgiven what they had felt were personal slights. Numerous others who have walked critical, lonely, thorny paths in abject misery, have finally accepted correction, acknowledged errors, cleansed their hearts of bitterness, and have come again to peace, that coveted peace which is so conspicuous in its absence. And the frustrations of criticism, bitterness, and the resultant estrangements have given place to warmth and light and peace. And all those who have come into the warmth of the love of the Lord Jesus

Christ and his program, could shout with the Prophet Joseph Smith:

... Let your hearts rejoice, and be exceedingly glad...

And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers! (*Ibid.*, 128:22-23.)

May God bless us all that we may live near him always, I pray in the name of Jesus Christ. Amen.

JOYS OF CHILDHOOD

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

ASSURE YOU, my brethren and sisters, that it is an easy thing to be a follower of Brother Spencer Kimball, both in making addresses and in the work of the Church. His gentleness and kindness to those with whom he conducts affairs is known by all of you and shared by me. Likewise, it is easy to follow the lead of the Presidency. There have been times in my life when I have had to be rebuked. Never yet, however, was it done in any way other than in the utmost gentleness, and I have found myself more anxious than ever to do better work. "Kicking against the pricks"—that particular kind of pricks—is easy.

Saturday I sat for a good part of the meeting in the last session of the Primary conference as those lovely women portrayed to the audience the things they do for children in Primary. I recalled how in like manner the Sunday School officers and teachers attempt gently to lead children into righteousness, and, as the children grow older, how the Mutual Improvement Associations gather them into groups and attempt to interpret to them the nature of their acts in relation to the gospel—a worthy effort. It occurred to me that we parents leave too much to them.

It was said in my hearing some time ago that if a child goes to all of these auxiliary organizations faithfully, he is bound, all things being equal, to become a good Latter-day Saint when he grows up. Let me assure you that that is true in part, but only if another factor is brought into the picture.

That Primary child will leave about

five o'clock for home, will walk down the street, or along the village road, and will arrive eventually at his own domicile. There is where the next test comes.

In the few moments allotted to me, I should like to talk about two items, and I do not wish to be misunderstood, but I want to be as clear as I know how to be. These have to do with the use of things in the home which touch that child's character. You heard it said the other day that Satan has no power over a child until eight years of age. I believe that to be true, but I wish to remind you all, and myself, too, that Satan may have no power to tempt a child before eight years of age, but some of his emissaries go all out to condition a child so that when he becomes eight he will not be conscious that sinning is very bad. Exposing children, small children particularly, to the constant barrage of situations which can affect their outlook on the matters on which they must make decisions is a subtle way to bring them into evil later. I suspect it is no different with large children. Nowadays the home is one place where the child meets this test.

The first item is comic books, and the things we call "funnies." Harmless-looking things they are. A frustrated mother likes to get the supper on, and the child nagging at her can easily be pacified, if he is old enough, by a handful of these books. It is easy entertainment, and she may feel that the child will look at them and gain something from the pictures.

If I were a parent again and had a

small child, I never would allow him to look at a comic book until I had looked through it myself, and if it contained one thing suggestive of anything but the highest principles, that child, if I had the power, would not see that book.

Comic books in the home are a poor substitute for activity on the part of parents in relation to their children. They can do, and often do, untold evil. At best, they are poor entertainment. They stop a child from learning how to read well. They stultify his desire to learn good literature, and he ends up by being a picture gazer, able to absorb ideas through that means only.

I am ever grateful to my uncle, and to my own parents for getting me in the line of reading good things. I well recall two incidents. One day there came to my door the postman, and he brought a magazine known then as the *Cosmopolitan*. In that day it was not what it is today. It was considered to be a high-class magazine, about as high as they come in America. My name was on it, and there was a note accompanying it, and it said: "You are to have this subscription for a whole year, with love—Uncle Lee." I was then six years old, and I could no more understand the words in that magazine than I could have understood an angel, had I seen one. But it was my magazine, and every month I watched for it, and every month I tried to justify my uncle's confidence in me that he thought I could understand such a thing. The gift, even though not understood, built in me a pride that I wanted to measure up.

Another time he stood in the library of the old house on Fourth East—I suppose he knew I was in the house—and I burst into the library, and there he was in front of a bookcase with a book open in his hand. He said, "Come here." I went there. He read to me a most exciting adventure between some white men and some Indians. He said, "This is a great book, and I know you will like it." Then he put it in my hands, and said, "Read it, and when you finish reading it, I have another one equally good for you." Thus I became acquainted with *The Last of the Mohicans*, and I thus was led until I could appreciate good literature, and had learned to read well and rapidly—one of the greatest gifts I have ever had.

Brothers and sisters, do not allow your children to have in their hands things which will keep them from learning the art of reading, and which in addition will also give them evil from pictures which you have not censored yourselves.

The second item is a thing which I am sure many of you will not agree about—television—the very thing that is bringing this conference to thousands of people. Used correctly it is a great blessing. Abused, it can be a source of evil. How would you like to have a man walk into your home and say to your daughter, aged ten, "Look, honey; I have some pictures to show you," and then he shows her some pictures of half-dressed people performing antics, doing lewd things or questionable things

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or uncultured things. You would do anything in your power to keep him from entering your house, and yet at the touch of a button that is what you have if you do not take care.

No one knows how far it will go, and no one knows where it will stop. You keep on feeding to a child—a small child—the sight of his parents laughing over a humorous situation, happily engaged in enjoying something, and then having that thing linked to some item which the producers are trying to sell which is evil, and the child will connect the laughter with the evil, and will not see any evil in it. If you keep that up for several years, over and over again, what do you think will happen?

I saw an example of it just the other day. Sister Young and I happened to be in a small town overnight on our way to a conference, and having an hour or two to spend, we happened to pass a theater which advertised a moving picture which was very famous a year or two ago. We went in.

The theme of the picture had to do with three men coming home from war, two of whom spend their first night home with their families getting drunk. The antics of these drunken men brought hysterical laughter from a certain group. It was not the adults. It was the high-pitched, shrill, laughter of small children. Where do you suppose they learned to laugh at that sort of thing? Do you think that one show would cause it? No. They have been exposed for a long time to such things. Movies are not the entire cause. Television has its share of the blame to take.

I think it would be a good thing sometimes if we had on our instruments at home a little slot in which we had to drop fifty cents before we could enjoy the program. That might be a deterrent to some programs which we view because we do not have the discrimination to turn them off.

Nowadays, gone is the dining room, that sacred place where Father gathered his family around him at suppertime, and where he could give instruction and they could get acquainted. Now it has disappeared into the laps of those who sit by small stools gulping food while they watch their favorite program on television.

There will be other evils come, too, if we do not control this, and the other things which come into our homes uncensored, simply because they are there, and we permit them. Handled correctly television can be an influence for good. Handled incorrectly, it will become a force for endless evil.

I wanted to raise my voice to that extent this morning. My testimony of the gospel of Jesus Christ is sure at this moment. I hope it will always be so. If I act right, it will be. I know that the President of this Church, President McKay, is the Prophet of the Living God, and that those who help him are, also, and I pledge myself and all that I have to the service to which they have called me. In the name of Christ. Amen.

JUNE 1955

"unless we have His message"

by George Q. Morris

OF THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference, and have been thrilled with the messages we have received, beginning with the impressive and inspired message from President McKay, up until this moment. I sincerely pray that the Lord may direct me to say that which is true and that he would have said.

I have been impressed with the number of references to and testimonies regarding our Lord and Savior, Jesus Christ. It is our obligation and our privilege to proclaim him to the world. He has come to us in our day. He has established for us his Church. He has placed in it his authority and his power, and he is directing it through his servant on the earth who stands as his representative in the world today.

It is our privilege and our pleasure and our joy to proclaim his divinity, and that fact, the divinity of Jesus Christ, is the center fact of human existence, and the basic truth in human life. If we do not know that and are not governed by it, our lives will be failures. Unless we have his message and his instructions, we shall not know what life is, we shall not know who we are or what we are; we shall not know how to live; we shall not know what aim to place before us in life, because it is only through the gospel of Jesus Christ that we know the truth that should guide us day by day and sustain us through our lives and make us truly intelligent beings.

Jesus Christ is the spirit of truth, the spirit of light; and truth and light the Lord has defined as being intelligence. If we would be truly intelligent, we should learn the truth concerning his character and mission.

The obligations are such and our relations to him are such that it is our most serious duty in life to know him and love him and keep his commandments and thereby know and love our Father in heaven and keep his commandments, because he is the messenger from the Father; he is the one chosen of the Father to represent him in the earth, chosen of the Father to be the Redeemer of the world, chosen of the Father to be the Creator of the world. Into his hands the Father has placed all things, and we are in his hands. One day we will stand before him to be judged, and we will be judged as to our relations to him and our attitude towards him and whether or not we have listened to his word and kept his commandments. We will all come to that day and to that

accounting, and so will every man and woman in the world.

It seems easy for some people to appraise Jesus Christ and put him in his place as no doubt a very great Teacher and a great Prophet, a man who lived a wonderful life. The "wise and the prudent" have a way of doing this. I rather think the humble and the meek accept him as the Redeemer of the world. He said:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matt. 11:25)

The Lord Jesus Christ is not on trial before the world. Men should understand that. The world is on trial before the Lord Jesus Christ, and we will have to account for the attitude taken toward him and his message, and we cannot accept him without accepting his principles and his doctrines. If we reject his principles and his doctrines, we reject him. If we reject his divinity, we reject him:

Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. (I John 2:22-23.)

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (II John 9.)

Another thing that the world must understand if they will know the truth, and if they will only be humble and true before the Lord they will be glad to understand it, is that those who receive or reject the teachings and testimonies and admonitions of the servants of God receive or reject the Lord Jesus Christ. He said to the seventy when he sent them out to preach the gospel:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

How important to the world, that they understand these simple principles! If it were not for the traditions, the errors, the sins, and the shortcomings of men, all of the world would accept the Lord Jesus Christ. There is nothing but what

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a true heart and a right mind would rejoice in. He is perfect. He is love. He is righteousness. He is truth, the perfection of all things, and is devoting his great power and his whole being to the loving and saving of the children of men.

Why should we not accept him with all our hearts? Only because of our shortcomings! It is not because of our superior knowledge and intelligence that we reject Jesus Christ. It is because we lack in superior knowledge and intelligence and humility and meekness that he is rejected. If we will be faithful and humble, as the brethren have said in this conference, and keep his commandments, we will know of his divinity, and it will be our salvation and our exaltation.

Read the ninety-third section of the Doctrine and Covenants, on the matter of obedience. It is by keeping the commandments of God that we will gain in light and truth until we are filled with light and truth and know all things and become like unto our Father in heaven. The thing that prevents that is, as the revelation says, that Satan takes from us light and truth through disobedience.

And that wicked one cometh and taketh away light and truth, through disobedience,

from the children of men, and because of the traditions of their fathers. (D. & C. 93: 39.)

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (*Ibid.*, 93:12.)

Anything that we wish to attain or should attain that is desirable, noteworthy, lovely, of good repute, that will be to our salvation and exaltation in the kingdom of God will be attained by the principle of obedience to the Lord Jesus Christ.

I bear my humble witness that he is Christ, the Son of the Living God, that this is his Church and kingdom and that it is spreading throughout the earth and will continue to spread. In this conference there has been the announcement of a new era when on a worldwide basis the Church is to be visited regularly and supervised regularly, and we have seen plans put into effect that when finished will give us a line of temples that will encircle the globe—outposts of the kingdom of God.

I bear witness that this spreading will continue until it covers the earth and the will of God will be done. Give us power, I pray, O Father, that we may be true and faithful to these ends, in the name of Jesus Christ. Amen.

satisfaction regarding what they were taught, declaring that the Book of Mormon was truly the sacred record of their ancestors which had been preserved for their enlightenment.

In the April issue of THE IMPROVEMENT ERA, Elder Golden R. Buchanan, president of the Southwest Indian Mission, described some of the traditions of the Indians with whom he has been working. He wrote: "The people lost their records and their 'books.'" But as the Hopis say,

We were not left without hope; we were told some day young white men with blue eyes would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the east and that we would know them by their outstretched hands, and they would call us "my brother" and "my sister."

There may be people who would question the validity of the evidences in the examples I have given of Indian traditions of the Book of Mormon, maintaining that these evidences have all come forth since the publishing of that book and may have been instigated by it or by the Mormon missionaries. Be that as it may!

The important question for our consideration, however, is: Are there any important documents available which were written by the Indians prior to the publishing of the Book of Mormon which furnish evidence that these people had traditions which came down from their ancestors to the effect that their progenitors at a certain time in the distant past had possessed an important, sacred, religious book, which book could be identified as the Book of Mormon?

I shall answer that question in the affirmative. Yes, we do have some very important documents which were written between two and three hundred years prior to the publishing of the Book of Mormon which make the claim that many years ago the ancestors of the American Indians possessed an important, sacred book. These writings are so explicit that one could easily believe that the ancient records spoken of by the Indian writers are the same records as the ones from which the Book of Mormon was translated by the Prophet.

The first of these Indian writings of great significance which shall be referred to is the *Works of Ixtlilxochitl*, written by an Indian of the royal family in Mexico approximately 1600 A.D. In these writings he accounts the history, traditions, and religious beliefs of his people from the time of the migration of the first group from the Tower of Babel—continuing with the emigrations from over the sea of two other groups—and on down to the Spanish conquest.

The most pertinent portion of his book in relationship to our subject today deals with a very important character called Hueman. He and his work are described at great length in several different places in the *Works of Ixtlilxochitl*, his unusual accomplishments being highly extolled. If one was to study thoughtfully Ixtlilxochitl's account

wrote an article which was published in THE IMPROVEMENT ERA in March 1952, in which he graphically described the experiences had in 1908 by Chief Yellow Face and his Cree Indians in their search for the sacred book of their ancestors.¹ They came from northern Canada to southern Alberta, camped on the Mormon ranch, and during several months' time patiently waited for an opportunity to get a copy of the Book of Mormon and be taught its contents, because they knew that this book was the record of their ancestors. After they had learned of the purpose of the sojourn of Chief Yellow Face and members of his tribe, some of the Latter-day Saints who worked on the Mormon ranch spent evening after evening teaching the Indians the contents of the Book of Mormon. The Indian chief and his followers expressed much joy and deep

¹Glen G. Fisher, "Chief Yellow Face," THE IMPROVEMENT ERA, (Salt Lake City, March, 1952), pp. 148-150, 180-184.

²Golden R. Buchanan, "Indian Traditions," *ibid.* (Salt Lake City, April 1955), p. 285.

of Hueman and compare it with the portrayal of the character, personality, activities, and various accomplishments of Mormon as described in the Nephite record, one could easily identify the two men as being the same individual.³ For example, their names are quite similar—the one in the Indian manuscript being called Hueman and the other in the Nephite account being called Mormon. Each is claimed to have been a great prophet of God. Each is claimed to have been the head general of the army.⁴ Each is claimed to have been instrumental in bringing about a treaty of peace in 350 A.D., which treaty is claimed to have lasted for ten years.⁵ And the last comparison which I shall make, and probably the most pertinent one to our subject today is: Each is claimed to have been the compiler of a very important religious record which delineated the religious beliefs and history of the inhabitants of ancient America.⁶

Since each of us is more or less acquainted with the account given in the Nephite record of Mormon's activities, under the direction of the Lord, in taking a thousand years accumulation of records and from them compiling and abridging in one book the story of his people, which momentous task was completed by his son Moroni and brought forth in the latter days under the title of the Book of Mormon, I shall not spend time to discuss that point further. I would like, however, to quote directly from the *Works of Ixtlizochitl* wherein he described Hueman as a collector and compiler of the sacred records of his people. While meditating on this particular quotation, the thought came to me that upon reading this quotation one could easily imagine that he was reading the Nephite account of Mormon's activities as a writer and keeper of records. To quote from the sixteenth century Indian document:

And before going on I want to make an account of Hueman, the astrologer. . . . Before dying he gathered together all the histories the Tultecas had, from the creation of the world up to that [his] time, and had them pictured in a very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resumé of all the things of science, knowledge, prosperous and adverse battles, and many other things; and he entitled his book calling it *Teamomxtil*, which, well interpreted means *Various Things of God and Divine Book*: The natives now call the Holy Scriptures [meaning the Bible] *Teamomxtil*, because it is almost the same. . . .⁷

This marvelous quotation describing the activities of Hueman in writing or compiling a very important book is so

similar to the Nephites' account of Mormon's activities that such a quotation constitutes a noteworthy Book of Mormon evidence.

The second example which I shall give of an early Indian document which contains numerous, marvelous evidences sustaining the claims made by the Book of Mormon is known today as the *Popol Vuh*.⁸ The original manuscript was written in the Quiché language by a Quiché-Mayan Indian in faraway Guatemala, Central America, nearly three hundred years before the Prophet Joseph Smith published the account translated from the Nephites' records. Between the years 1554 and 1558 A.D., an Indian at Chichicastenango, Guatemala, wrote what has become accepted by scholars as a very important and unusual document in which he delineated the mythology, beliefs, and traditions of his people.⁹ The Quiché-Mayan Indian author claimed that there was a prevalent tradition among his people that his ancestors in the distant past had at one time possessed an important, religious, sacred book which had disappeared, being had no more by his people, and so he wrote his manuscript to replace that lost book.

Father Francisco Ximenez, a Catholic priest who officiated in the St. Tomas church at Chichicastenango, obtained the manuscript from the Quiché-Mayan Indians approximately 1600 A.D. No doubt he had won their good will and thereby was able to borrow this manuscript for the purpose of translating it from Quiché into the Spanish language. After his work was completed, Father Ximenez's translation of the Indian document remained in manuscript form for approximately two hundred fifty years before it was discovered and published in the Spanish language. Since that time it has appeared in several Spanish editions, as well as in French and German. It was not until five years ago (1950), however, that it was translated and published for the first time in English, the translation being made by Delia Goetz and the famous Mayan scholar, Sylvanus G. Morley.

When the Quiché-Mayan manuscript was first written, it had no title. The Indian writer claimed that the lost Quiché book was called the *Popol Vuh*, and so it was natural for the publisher of this sixteenth century document to call it the *Popol Vuh* after the name of the lost Quiché-Mayan book. The meaning of *Popol Vuh*, according to the sixteenth century document, is *The Book of the People, or The Book of the Princes, or The Book of the Community*. It seems that those titles, according to the content of the Book of Mormon, would also be very fitting for the Nephite records.

I shall now quote directly from the *Popol Vuh* and let each one evaluate in his mind the possibility of this record referring to the Book of Mormon records

³ Sparks of *Ixtlizochitl*, cited in, Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, California, 1950), pp. 337-346.

⁴ *Ibid.*, pp. 342-354.

⁵ *Ibid.*, pp. 345-370.

⁶ *Ibid.*, pp. 337-339.

⁷ *Ibid.*, pp. 341-342.

⁸ *Ibid.*, pp. 337-338.

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⁹ *Popol Vuh*, The Sacred Book of the Ancient Quiche-Mayas, (Eng. tr. by Delia Goetz and Sylvanus G. Morley, Norman, Oklahoma, 1950), pp. 1-767.

¹⁰ To quote the late Dr. Morley: "This manuscript is, without doubt, the most valuable literary and scientific effort achieved by the American Indians in the field of mythology and history." *Ibid.*, p. 75.

as they were when possessed by the people of ancient America:

This we shall write now under the Law of God and Christianity; we shall bring it to life because now the *Popol Vuh*, which was called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The original book written long ago, existed, but its sight is hidden to the searcher and to the thinker. Great were the descriptions and the account of how all the sky and the earth were formed, . . .¹¹

In speaking of the original *Popol Vuh* which the ancestors of the Quiché-Mayas had possessed in the distant past, the late Dr. Sylvanus G. Morley, possibly the greatest of the Mayan scholars, wrote as follows:

The *Popol Vuh* was also the book of prophecy and the oracle of the kings and lords, [Certainly that is exactly what the Book of Mormon was. Then he continues:] according to a reference which the author of the Manuscript makes in another passage, where he states that [Morley quoting directly from the sixteenth century document] "Great lords and wonderful men were the marvelous kings. . . . They knew if there would be war, and everything was clear before their eyes; they saw if there would be death and hunger, if there would be strife. They well knew that there was a place where it could be seen, that there was a book which they called the *Popol Vuh*".¹²

This quotation reminds one of King Mosiah and King Benjamin, great Nephite prophets, seers, and revelators.

The late Dr. Morley adds the following interesting comment:

And in the final paragraph, the Quiché chronicler adds with a melancholic accent that what he has said in his works is all that has been preserved of the ancient Quiché, "because no longer can be seen (the book of the *Popol Vuh*) which the kings had in olden times, for it had disappeared."¹³

Since the time that Father Francisco Ximenez translated the sixteenth century *Popol Vuh* from Quiché into Spanish, scholars have done much speculating regarding this lost Indian book. They have made guesses regarding its authorship, the language in which it was written, the writing materials used, its probable contents, and numerous other things. For example, as early as 1600 A.D. Father Ximenez wrote:

The truth is that such a book never appeared nor has been seen, and thus it is not known if this way of writing was by painting, as those of Mexico, or by knotting string as the Peruvians; you may believe that it was by painting on woven white cloth.¹⁴

Probably one of the most intriguing aspects regarding the lost book of the Quiché-Mayas on which scholars have speculated is: "What has become of the original *Popol Vuh*?" Of course none of them has known the answer to that question, any more than they have known the answers to the other ques-

(Continued on following page)

¹¹ *Ibid.*, pp. 79-80.

¹² *Ibid.*, pp. 19, 225.

¹³ *Ibid.*, pp. 19, 234-235.

¹⁴ *Ibid.*, p. 18.

tions on this subject on which they have speculated. It is my firm opinion that we as members of the Church of Jesus Christ of Latter-day Saints have a far better chance to know the answers to such questions than do the scholars, because of the restoration of the gospel of Jesus Christ, the numerous appearances of the Angel Moroni, and the coming forth of the Book of Mormon.

Since I firmly believe that the Quiché-Mayas Indians of Guatemala are descendants of the Book of Mormon peoples of ancient America, as I believe also that other Indians trace back to the same ancestry, it is but natural for me to regard the lost Quiché-Mayan *Popol Vuh*, which disappeared from among the ancestors of the Quichés many, many years ago, to be the Book of Mormon records. It is evident that they were lost or disappeared when Moroni, the last historian of the Nephite race, hid them in the Hill Cumorah in 421 A.D. A knowledge of the activities of the compilers of the ancient records, their contents, and finally their sudden disappearance was carried down from age to age by the Indians through tradition to the sixteenth century, when at that time a Quiché-Mayan recorded the traditions of his people, according to the late Dr. Morley,

... as a substitute for the *Libro Nacional* [original *Popol Vuh* or lost book from which "the kings used to read"]¹⁴, as a revision and a new version of the accounts which had been preserved in the venerable book which had already disappeared.¹⁵

In our present discussion, I have purposely presented Indian traditions of the Book of Mormon from four widely separated sections of the country: the first from Canada; the second from Arizona; the third from Mexico; and the fourth from Guatemala. My purpose was to show that traditions prevailed somewhat universally among the various American Indian tribes to the effect that their ancestors in the distant past had possessed an important, sacred, religious book, which volume had disappeared, but, according to many of the traditions, would be mysteriously preserved and eventually brought again to the descendants of the inhabitants of ancient America. It is obvious that these traditions fit well with what has actually happened in regard to the Book of Mormon.

Why should not the Indians have received through tradition the knowledge of the fact that their progenitors in ancient America had had a sacred book written for them, since evidence is abundant in the Book of Mormon which shows clearly that the Lamanites were well aware of the fact that their rivals were record keepers and that the prophets had predicted the eventual destruction of the Nephite nation and the preservation of the records for the Lamanites' descendants? For example,

Enos, the son of Jacob and a record keeper, knowing that the Lamanites had

... swore in their wrath that, if it were possible, they would destroy our [the Nephites'] records and us, and also all the traditions of our fathers. [praying diligently, asking] ... that the Lord God would preserve a record of my people, the Nephites ... that it might be brought forth at some future day unto the Lamanites...

... and he covenanted with me that he would bring them [the records] forth unto the Lamanites in his own due time ...

And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; ...

... I Enos went about among the people of Nephi, ... testifying of the things I had heard and seen.¹⁶

The latter two historians of the Nephite nation, like the prophets during the early period, had firm convictions that the records would be preserved and brought forth in the latter days to the descendants of the Lamanites. Shortly before his death, Mormon recorded in the records a sermon to the descendants of the Lamanites in which he said:

... I would speak somewhat unto the remnant of this people who are spared, ... For behold, this is written for the intent that ye ... will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.¹⁷

Following Mormon's death and after

¹⁴Enos 13-19.
¹⁵Mormon 7:1, 9.

Moroni had completed the abridgment of the Jaredite records, he wrote:

Wherefore, I write a few more things contrary to that which I had supposed; ... that perhaps they may be of worth to my brethren, the Lamanites, in some future day, according to the will of the Lord.¹⁸

I bear witness that the Book of Mormon contains the word of God and that it was written originally by holy prophets with the knowledge that it would be preserved to be brought forth in the latter days for the benefit of the descendants of the Lamanites—the American Indians. In fact, one of the declared purposes of writing and preserving that sacred book is proclaimed in its preface, which declares that it was "... written to the Lamanites."

Since the knowledge of all the things of which I have spoken was so widely had by the Nephites, it is my firm conviction that the Lamanites were also fully aware of the records and the promises contained therein to their posterity. Following the close of Nephite history, certainly the Lamanites and their Indian descendants would hand such knowledge down from age to age by tradition to the present time, which has actually happened; and so it is easily understandable why the Indians who live in various parts of the Americas have similar traditions of the Book of Mormon. These Indian traditions, to my way of thinking, provide important evidences sustaining the claims made by the Nephite writers—thereby constituting additional important Book of Mormon evidences.

I bear witness to these things, and I do so in the name of Jesus Christ. Amen.

¹⁸Moroni 1:4.

Wednesday Afternoon Session, April 6, 1955

"Men Are, That They Might Have Joy"

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

FOR MYSELF and for all of you, I express gratitude to these Singing Mothers. I am grateful that the loveliness of their lullabies has been sublimated into the holiness of their hymns under the inspirational leadership of Sister [Florence Jepperson] Madsen.

Those of us who sit here this afternoon, still subject to our turn, know that this is the hour. It reminds me of the time when we used to play musical

chairs. You remember when we gathered in a circle around the chairs and the host took a chair out each time around, so that there was one chair fewer than people. We knew when we got down to the last three or four chairs that that was it. Well, the chairs have all been taken out but three!

Brother Richard Evans and I have been sitting here together for three days, observing to each other that there is

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strength in this audience—strong men and remarkable women.

It is intriguing to me to know that in a hundred and a quarter years six members have grown into a million and a quarter people. That is a wonderful achievement in the Lord's work.

I am doubly grateful to be here today because last October I missed this conference. Recently out of the hospital, I was convalescing at home. But that experience has brought me something that perhaps I could have had in no other way. I stand here today grateful for the blessings of our Father in heaven and his goodness. I bring you my witness to the power of the priesthood, because under the hands of these my good brethren, I have been blessed back to health and strength. I know the power of healing is in this priesthood, and I give you my witness that it is.

This has been a wonderful conference. I have sat here much of the time with a lump in my throat. I am honored to be here. I rejoice in the power of the leadership of this First Presidency. They are among the strongest men ever to guide the destinies of this Church. I pay my tribute to my brethren. It is a sustaining force to have every one of them give us his blessing for this experience. These are strong men, as you know from the evidence of this conference. They are devoted men, and in their hands you can feel good about the future of this great Church.

I pray that the few minutes I occupy I may be in tune with the Spirit, the uplifting Spirit, that we have felt all the way through this conference.

I am always concerned about the carry-over effect of our teachings. The gospel, in the language of Paul, is the power of God unto salvation, and these conferences and all of our meetings and the very genius of the gospel itself are meant to help us the better to live.

Each week we go out to some stake or to some mission. Each Monday morning I come back lifted up and built up not only in my faith but also in the assurance of the goodness of the people among whom we labor. I bear you witness that the evidence we get week after week is that the gospel makes better men and women; it transforms their lives; and I want to hint from two of our conferences some of the things that shall never leave me the same again.

When I was introduced to the home at which I was to stay in Klamath [Oregon-California] Stake, I felt a little embarrassed because the hostess, the wife of a member of the stake presidency, was in a wheel chair, crippled from the effects of polio for twenty years. But the look in her face convinced me that I need have no misgivings. She wheels around in that wheel chair, thanks to the kindness of a good husband, as if the house had been built just for her. She wheels out into the kitchen between the range and serving table where she prepares the food, makes a turn, and has it ready for distribution. She teaches a Sunday School class, is a leader in Relief Society, and if you ever shook hands with

that little woman and caught the look in her face, you would know that, while an affliction can cripple the body, it never can handicap such a spirit.

A few weeks later I went down to Zion Park [Utah] Stake. I shall be grateful all the rest of my days for the inspiration of that visit. In one family there I think I saw as much affliction as I have ever seen in any other family. But those good people have risen above it so wonderfully. The president of the stake down there served in the war, and it is almost a miracle that he came back alive. He wears a steel plate now, a cranial plate, with the index across the forehead that it is there. His wife, stricken arthritically, with feet she could hardly walk upon until they were all broken anew and made over, and her hands so gnarled and twisted that as you reach to shake her hand, you wish you could give her a blessing. Two fine boys born into the family and then the third child, a little girl, under the complications of Rh-negative, invalidated through eight years. I want to tell you that when you walk into that home and catch the spirit of the father and the mother and you watch the boys rush over to help the little child who, when she falls, cannot get up, when you kneel in the home and you listen to the prayers of that family, with their gratitude to Almighty God for the kindness he has shown to them, you know that the gospel is the power of God unto salvation.

Well, in the light of those two experiences I should like to join with you for just a little while this afternoon in consideration of one of the richest declarations ever made. I love the Book of Mormon and have done so ever since I was a youngster. For this afternoon I have chosen from the second book of Nephi the passage that I want to develop just a little with you:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

And now for my theme:

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2: 22-25.)

That same sentiment is echoed in one of the greatest documents ever given to mankind, the Beatitudes in the Sermon on the Mount. You remember that every paragraph in that great document begins with a blessing. "Blessed are the poor in spirit," and so on through all of them. In the concluding paragraph of that great document, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner . . ." —you remember it.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

I think sometimes we let the negative aspects, the disciplinary aspects, the prohibitive aspects crowd out the teaching of the joys of the gospel. I wish we might center our thinking a little while today in the joys of living the gospel, not as an obligation but as a privilege—one of the richest privileges in life.

Did we have time this afternoon I should like to expand on the meaning of joy. In ordinary language we talk as if joy, pleasure, gladness, and happiness were all synonymous. But in this passage from the Book of Mormon joy has a far richer meaning. Pleasure, in my mind, is essentially a gratification of one of the senses. Happiness seems to center in a kind of contentment born of good fortune or of some fortuitous circumstance. But joy reveals a certain spiritual exaltation.

As someone has said: "Joy is more intense than happiness, deeper than gladness, to which it is akin, nobler and more enduring than pleasure." As I have been thinking about it, joy seems to me to be essentially spiritual and has an abiding quality with a hint of eternal bliss.

How may we aspire to this thing called the joy of living? We cannot buy it; it is not for sale in the market place, nor can you go out to cultivate it directly. At best it seems to be a sort of by-product. It is an end result achieved from worthy performance.

I come to you today with three suggestions that I think make for joy:

In the first place, we can find it in the *work of the world*. There has been a tendency, perhaps all too strong, recently, to coddle the children we love. In our own state legislature in an attempt to protect children, we could easily do them a great disservice. I notice this morning that our governor indicates that he would be willing to call the legislature back into session to correct the mistake because there is no great wisdom in putting a premium upon idleness, either for children or for men.

You remember what the Lord has said: "In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) And there is this wonderful passage in John. When the Savior was criticized for something he did on the Sabbath, he answered his accusers by saying, "My Father worketh hitherto, and I work." (John 5:17.)

And then that memorable passage from Ecclesiastes:

"The sleep of a labouring man is sweet, whether he eat little or much: (I am glad I have not been rich—because this next line says) . . . but the abundance of the rich will not suffer him to sleep." (Ecclesiastes 5:12.)

All my life I have enjoyed the blessed privilege of living with people who love to work. I rejoice in helpmates who delights in keeping up our home. Born

(Continued on following page)

Adam S. Bennion *Continued*

in a country town out in this valley, I still thrill as I think of the work of two men, Robert and Willard Pixton, who were pioneers in my town. They prided themselves that there was never a weed in the potato patch. They selected their grain, and when it rolled into the fall harvest, it was beautiful. Those men worked as if they loved to work, and when fall came, after they had plowed and planted and cultivated and irrigated and harvested—with the barn full of hay and the granaries rich in grain—and the cellars bulging with fruits and vegetables—I am just sure that Robert and Willard Pixton gathered the family together in a thanksgiving that was full of joy—joy for the blessings of heaven.

I have always been glad that I lived in a humble home—a home in which people loved to work. I can recall the thrill of the days when we brought in the new straw and put it under the rag carpet that had been woven from the rags which mother used to cut and wind into balls to be taken over to be made into a carpet. How we used to love to “tromp” the straw to get it down so that the carpet could be stretched over it; and then we would attach the stretcher and “stomp” some more and pull and push and then tack the carpet down. Those were great days. No man ever relaxed more luxuriously on a Persian rug.

I remember when the pig was killed in the fall, and the hams were put down in brine, and the sausage was made, not of the discarded parts but of the selected parts. I have always thought that eating was in the realm of pleasure—but I want to tell you that some meals get pretty close to joy.

For years I kept in touch with one of the finest writers in America, who wrote this little paragraph awhile back in a Chicago paper:

When a young man finds no joy in his daily work, goes to it in the morning with regret, has no feeling of thankfulness that he has work to do, and dislikes the hours in which he does it, there is something wrong. It is a cheering thing to have the habit of industry, the desire to do each day's work better than that of the day before, and to leave it conscious of having done it well. There is a sad future for the young man who hates work, who dislikes his employer and gives as little effort as he can get by with. He will suffer more from the shirking than his employer, because he is destroying his own chance for joy in his life.

Someone has said, “*Happy is the man who has work he loves to do,*” but somebody else has added the basic fundamental thought, “*Happy is the man who loves the work he has to do.*”

II. Well, we can find joy in a second place. It is in the *life of the home*, which has been spoken of here so beautifully throughout this conference, beginning with that inspirational message from our President.

I am mindful of the struggle we have to go through to get a home, and then

the pride we feel as we come into it, and then the joy of children as they come to bless it. I still think that the birth of a baby surpasses the greatest miracle ever wrought. The joy in the coming of the children, their development, their questions, their affection, their frank disclosures, the privilege we have of living life over again, and then when we get to the stage of grandchildren, where we have all the joys and not quite the full responsibilities, when, after they have worn us or nerves a little threadbare, we can suggest, that for the children's sake, maybe they ought to be in bed. These are great blessings and great sources of joy.

Let me give you a homely illustration of the difference between a joyous family and an agitated one. Some people make their lives center in “don'ts” and “mustn'ts” and “can'ts.” I often think of the mother who used to say, “Go and see what Billy is doing and tell him to quit.” That kind of parent gets into the car and proceeds to tell her children what they cannot do and orders them to be quiet. The wise parent, who has found the joy in the association of the children, says, “Let's see how many white horses we can see in the next hundred miles.” Perhaps we shall have to change the white horses to red tractors. It is an interesting game to trace the alphabet on the billboards along the way—good fun to try to work out a complete alphabet. It is fun to find the best signboard along the way or, if you want to, and learn a little to the intellectual side, you can get one of the children's best current books—not the cheap ones that Brother Dilworth [Young] talked about this morning—but one of those beautifully illustrated books now available, and you can sit in the back seat (if you have the right kind of driver) and fill in the time that otherwise might drag. That is joy in the making.

In the home, too, there is the joy of a few good friends—not too many—because you cannot cultivate them—but a few of the friends who will stand by you in all that comes in life. We have such friends—God is praised for them.

In the language of Shakespeare, “Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel.”

III. I hurry into the third suggestion that I want to give you. We find joy in the work we do. We find joy in the privileges of the home with its children and its friends, but in the third place, and finally, we find joy in the service of the Lord.

I read the other night again from Habakkuk, a book which we do not turn to often enough:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;

And then this ringing line:

Yet I will rejoice in the Lord, I will joy in the God of my salvation. (Hab. 3:17-18. Italics added.)

Yesterday, all day long, we had the privilege of sitting in an inspirational meeting with these good mission presidents. I could wish in some magical way their messages might be brought to all of you because it was a day of dedication and consecration. I bless them for the work they are doing.

In the spirit of that wonderful meeting of yesterday, I bid you to find the joy of life in service of the Lord whether it is a call to be a ward teacher, a call to be a Sunday School teacher, an MIA leader, a quorum officer, or a call to visit those who are a little disinclined or indifferent or bound down by some unfortunate habit. The promise of the Lord is so rich in its blessing:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, set it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me. (D. & C. 18:15-16.)

Your joy is akin to the joy of heaven, for as the Master declared:

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteith. (Luke 15:10.)

When you have felt the power of his Holy Spirit, when you have been inspired to meet your perplexing problems, when you have had the privilege of comforting the brokenhearted, when you have led an erring one into the sunlight of a new day, when you have achieved the goal of your dreams, when you have done these things, you enjoy this promise that was given to the laborers in the vineyard years ago:

And whoso receiveth you, there will I be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up. (D. & C. 84:88. Italics added.)

Add to that promise the glorious one already quoted in this conference by President Richards:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (*Ibid.* 121:45-46.)

I give you my witness, my good brethren and sisters, that in the service of the Lord comes the supreme joy of life. And when you have coupled it with the nobility of work and the satisfaction of having friends and children about you, God can bless you, and he will. May he do so abundantly, I pray in the name of Jesus Christ. Amen.

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Unity in the Home

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

I CHERISH the privilege of sitting by Brother Adam S. Bennion, but not that of following him as a speaker. He makes this task doubly difficult.

What I should least like to do today would be to detract in any way from the glorious quality and content and spirit of the messages which we have heard here these past four or five days—beginning with President McKay's message of Sunday morning on peace in the world and the influence of the home; going back before that to President Richards' remarks in the priesthood meeting on Saturday evening, as concerning the counsel that we should not overextend ourselves in debt (which reminded me of the counsel given to Joseph Smith not to run faster nor labor more than we have strength and means); then the glorious talks—two of them—by President J. Reuben Clark on fundamentals, including the counsel to keep all of the commandments; and President Smith's remarks at the missionary meeting, reminding us of our inescapable obligations to bear witness to the world.

And so we have been edified and encouraged and strengthened by the messages of all the brethren, on the home, on the teaching of children, on the example we must set before them, on the divinity of our Savior, Jesus the Christ, on the glorious reality and divine calling of Joseph the Prophet, of the reality of the appearance to him of the Father and the Son. Right down to the present, to the immediately previous talk, it has been a glorious, inspiring, and solid and satisfying general conference.

I think at this point we could well ask the question, or questions: What is the ultimate meaning and purpose of these conferences; what is the real meaning of this miscellany of messages (or seeming miscellany) to those who are not quite aware of the wholeness of the gospel? Why do all this? Why come together? Why so exert ourselves and so concern ourselves? Why not just relax and be comfortable and complacent? Why is it all important? I suppose we are busier, per capita, than any other people that I know of, and if there were not some great far-reaching, basic importance to all this effort we go to, and all this gathering we do, all this activity, and all this instructing and edifying of one another, it would save us a lot of time and trouble if we knew that it were not important.

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These things would not be so important except for the reality of everlasting life, but the most meaningful things in life are everlasting, and what we do is important because we are everlasting—

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. (Matt. 16:25)

Now Brother Bennion has already pursued a theme that I might have pursued; and some comments that I might have made on happiness he has transcended with his on joy. But the meaning of all this that we do, and the reason for all of it, is because men are immortal; because the object of life is happiness, peace, eternal life, and everlasting progress; and these are sufficient indeed to justify all we do, and much more.

I should like to read into the record, in witness of the truth of this statement, a sentence from Joseph Smith concerning the aim and object of life:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. (*Teachings of the Prophet Joseph Smith*, pp. 255-256.)

Brother Bennion has ably brought before us some of the things that have in them the makings of joy and of happiness. There is a long list of other things. We could extend ourselves into the recital of them for a long time to come; among them: obedience; freedom, freedom to think; a kind of freedom in which we keep ourselves from the enslavement of habits that are detrimental to happiness; an open mind to truth; love; a sense of belonging; a conviction of purpose, purpose in time and in eternity; cleanliness; the peace that comes with a quiet conscience; patience; repentance—these are all indispensable elements of happiness.

Another I have not named is family unity. Not many days ago my lovely wife, the mother of our four sons, and I, with our sons, were all together—the six of us—in a car going to the same place with a common purpose and a common destination in mind; and sharply the thought came to me, how much less it would mean if we were

not together, and if we were divided in our objectives; if their mother were trying to tell them to go one place or to believe one thing, and I were trying to tell them to go another place or to believe another thing; if she were setting before them a certain set of ideals or objectives, and I were setting before them a different set of ideals and objectives. This would not be fair to a home. It would not be fair to children. It would not be fair to the future.

One of the greatest elements of joy and peace and effectiveness in life is the unity of parents in a home; and with my young friends who are contemplating entering into this most important of all relationships, that of marriage, I would plead this day to think of this: No marriage has a right to be made, which, at its making, has less than the prospect of lasting everlasting. No marriage at its making, has the right to impose the penalty upon a home of pulling children two ways at once. It is not fair to the children. It is not fair to the community. It is not fair to the future. It is difficult enough to teach children when both parents are pulling in the same direction, but when the two people that children have the most right to look to for guidance are each telling them something basically different, and are each persuading them on a different course in a different way, it has in it the seeds of trouble and discontent and frustration and unhappiness and ineffectiveness in life.

I would leave with you as one of the greatest elements, one of the indispensable elements of happiness: unity in the home.

We could mention many more. There is humility, always an indispensable. I like to recall a sentence from Owen Meredith which rings in my heart: "O be sure that no man learn anything at all unless he first learn humility."

Of course, there is faith, the first of the first principles of the gospel. What a glorious thing faith is! Faith! All of us would like to know a lot of answers we do not know. All of us shall some day. But it was meant that men should live in part by faith. It is a glorious thing to have it, to meet the unanswered questions, to meet the fears of life, to carry us over all difficulties—the glorious principle of faith, the first of the first principles of the gospel.

From the fourth section of the Doctrine and Covenants I would recall these elements of joy and happiness, of peace, and of purpose in life:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. (D. & C. 4:6-7.)

I haven't the language to express to you the love I feel for these, my brethren, for their fatherly and brotherly affection, confidence, and encouragement. I haven't the words to express to you the gratitude I feel for my fellowship with

(Continued on following page)

you and my membership in this Church, in this choice and cherished fellowship; and I am grateful for the love and affection I feel in my heart for all men, all of my Father's children, and for the things we have in common.

I think I know something of the weight of responsibility that comes with influencing the lives of others. I believe I sense something of the responsibility of bearing witness; and yet to you who are here, and to all who may listen within and outside membership in this Church, I would leave with you the witness of my soul as to the divinity of the Lord Jesus Christ; as to the Father-

hood of God, who made us in his image; as to the divine reality of the mission and message of Joseph Smith, and the appearance of the Father and the Son unto him, not just in a manner of speaking, but in very fact; as to the inspired and authorized leadership of this Church in this day; the prophetic calling of President McKay; as to the glorious destiny of all men, if they will follow the promises, the purposes, the commandments, and go all the way in keeping them—not just part way.

God lives. His purposes are eternal. Truth will triumph. Injustice will be righted. Men are immortal. There are

happiness, peace, everlasting life, eternal progress for all of us on the terms on which our Father offers them to us.

To my beloved young friends of this glorious young generation that we have in the Church today: May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keep clean, to go forth and rise to the high destiny that is yours, and to live your lives and make your homes with unity of purpose with your companions so that you may realize that joy and effectiveness and peace and undivided purpose in life which will lead to limited possibilities here and hereafter.

God bless you and give you every needed thing in life, I pray in Jesus' name. Amen.

OVERCOME THE WORLD

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

IF WE ARE to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (I John 2:15-17.)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are "carnal, sensual, and devilish, by nature." (Alma 42:10.)

From James we have these words:

. . . know ye not that the friendship of the world is enmity with God? whoever therefore will be a friend of the world is the enemy of God. (James 4:4.)

Then finally, we have these expressions, as spoken by the angel who appeared to that righteous King Benjamin on this continent:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.

We have been put in this environment advisedly. We were on probation

of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the gospel, by keeping the standards of personal righteousness that are found in the gospel, if by doing this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have overcome the world," (John 16:33) and it was also Christ who promised,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 3:21.)

In the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

AS GENERAL ELECTRIC SEES IT . . .

Automation will help U.S. work force fill a need for 40% more goods

In the next nine years, the demand for goods will grow faster than the number of people available to produce them

In 1964, one of the greatest shortages in the United States may be man power. Our most conservative estimates indicate 184 million Americans will want 40% more goods than we consume today, and they may demand 100% more electrical products; yet the work force available to produce the goods will increase less than 13%.

In our opinion, automation is the most practical and desirable solution to this shortage of labor. If our standard of living is to keep rising the way it has been, machines will have to be put to work where none now exist — new, more versatile machines will have to be built.

For working men and women, automation creates new jobs requiring more skill and judgment; it will give more human beings a chance to do creative work . . . work which machines cannot do. And, because automation promises more and better goods at lower cost, pay checks will buy more than ever before.

Automation has proved to be an evolutionary, not a revolutionary, process. It requires careful study and adjustment, and there are always short-range problems to solve. But using more machines is our best hope to meet the coming shortage of working people, and allow the available men and women to do a higher order of productive work. As we see it, this is progress in the American way.

**SIZE OF POTENTIAL
CUSTOMER DEMAND
IN 1964 (UP 40%)**

**SIZE OF AVAILABLE
WORK FORCE
IN 1964**
[up less than 13%]

Progress Is Our Most Important Product

GENERAL ELECTRIC



More responsible jobs: James Faber, a skilled G-E employee, shows Arthur F. Vinson, Vice-President — Manufacturing, how he controls an improved production operation. For our views on automation, write General Electric, Dept. U-2-117, Schenectady, N. Y.

"We Believe in God"

by Sterling W. Sill

ASSISTANT TO THE COUNCIL OF THE TWELVE

IN THE early part of the year 1842, John Wentworth, editor of the Chicago *Democrat*, went to Nauvoo and obtained an interview with the Prophet Joseph Smith. He requested, among other things, that the Prophet write out a statement of the things in which the Church believed, and the Prophet wrote the Thirteen Articles of Faith. Later these were accepted by the vote of the people and became a part of the doctrine of the Church. They are now included in the Pearl of Great Price and form a part of that great volume of latter-day scripture.

This afternoon, and on this anniversary of the birth of the Savior of the world, I would like to offer for your consideration the first four words of the Prophet's statement, from the point of view of its being the greatest success formula in the world. Victor Hugo said, "There is nothing in the world as powerful as an idea whose time has come," and if we can learn anything from the signs of the times, we know that the time has fully come when great faith in God should take a firmer hold upon our minds.

It has been a hundred thirty-five years since God the Father and his Son, Jesus Christ, reappeared upon the earth to re-establish among men a belief in the God of Genesis and to usher in the greatest and final dispensation. And so as the very foundation of our faith, the Prophet said, "We believe in God."

If the meaning of this phrase were limited to the idea that we believe that God exists, it would still be one of the great statements of the world. That is, there is great strength in the knowledge that we were not created by, nor are we at the mercy of, the forces of a blind and capricious chance. But when we say "we believe in God," we mean much more than merely that God exists. We mean that we understand something about the kind of being he is, that he is literally the Father of our spirits, and, according to the great law of the universe, the offspring may sometime become like the parent.

But the most thrilling and motivating part of this idea is what the words themselves indicate, that "we believe in God." We trust him. We believe that he knows his business, that regardless of chance or the errors of men, his purposes will prevail. We believe that our interests are his interests, that he means what he said in that wonderful declaration that "This is my work and my glory to bring to pass the immortality and

eternal life of man." We believe that God does not desire that his children be dull, or unattractive, or unhappy, or unsuccessful.

There are many things that we do not understand. We don't understand our own birth or life or growth or death. We don't understand light or darkness. No one in mortality has ever seen his own spirit. We didn't discover the circulation of our own blood until just a little over three hundred years ago. It must be obvious, therefore, why a wise Heavenly Father would give us detailed instructions, setting forth objectives and the best methods for attaining them. It must be equally obvious that there are tremendous advantages in a complete acceptance of, and an unwavering faith in, the gospel; for as an earthly father is powerless to confer the maximum benefit upon a son who has no confidence in the motives or abilities of the father, so God is powerless to confer the greatest blessings upon men who do not believe in him. A great power attaches to a definite objective held by a strong faith. Jesus said, "If thou canst believe, all things are possible to him that believeth." (Mark 9:23.)

Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby tried to encourage her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a disheartened person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had had a similar experience. When only a short way from shore she had given up, and this time also, her father had pointed ahead, and

she had raised herself out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship ought to be with each other, and where God fit into the picture, and whether or not there was any use for them to try to live on.

This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper; they hadn't given him a thought one way or the other. It wasn't that they disbelieved in immortality; up to this point, they hadn't cared. Then death had stepped across their threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were not able to find it.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith takes hold of us only when we take hold of it. The great psychologist, William James, said, "That which holds our attention determines our action," and one of the unfortunate things in life is that we sometimes focus our attention on the wrong things.

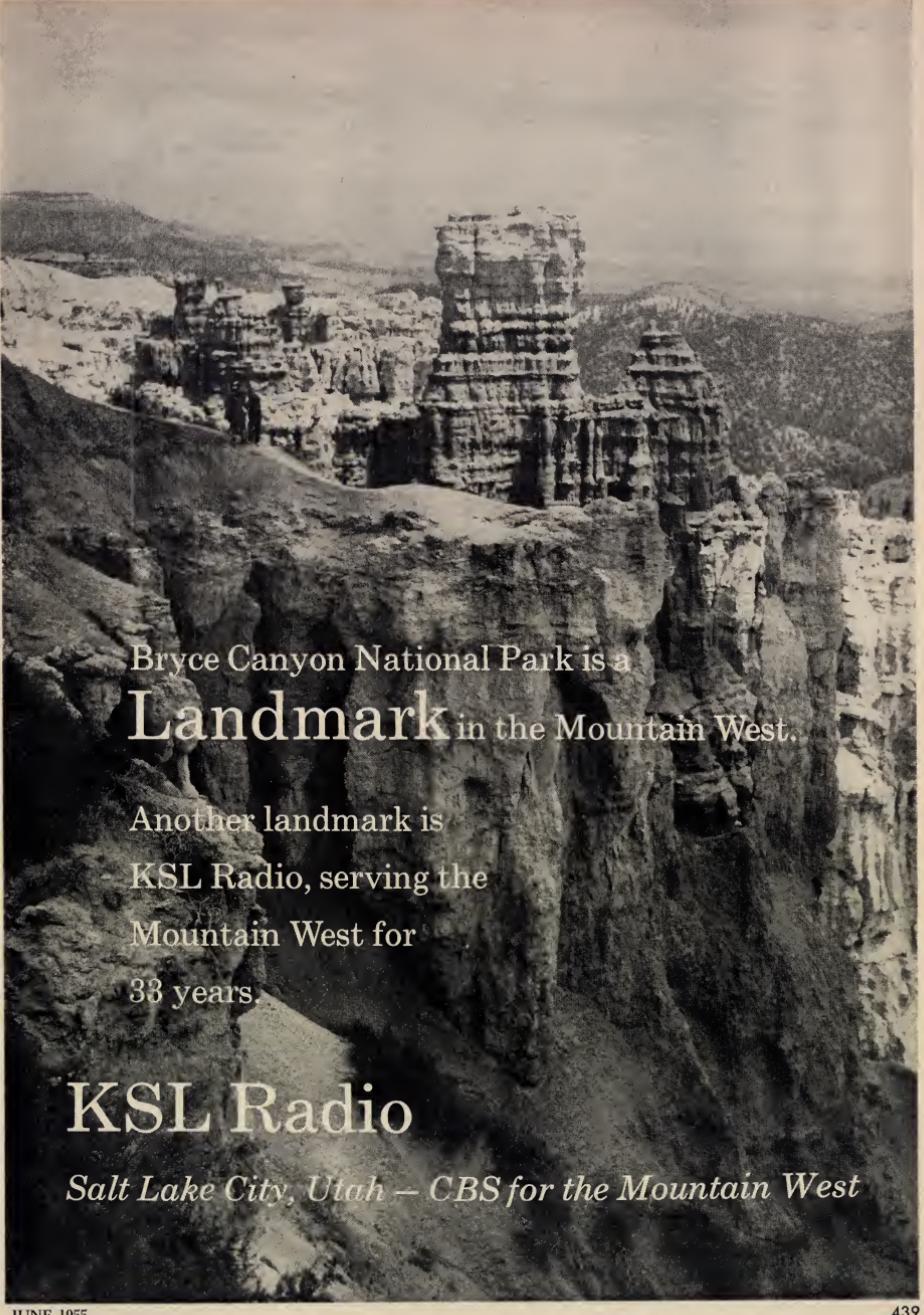
I have been disturbed a little, as I have gone around and become more conscious of the great variety of temptations that we wrestle with and succumb to. When we enumerate all of the temptations, we find that we often fall before some very small ones, merely because we have continued to entertain them. We talk until we are weary about the "temptations down," not so much about the "temptations up."

The dictionary says that to tempt is "to arouse a desire for," and so I assume that I am correct in thinking that temptation can go in either direction, although it is the easiest thing in the world to allow our minds to become loaded with the temptations downward—the temptations of lethargy, the temptations of sloth, the temptations of ignorance, the temptations of sin.

But every thought tends to reproduce itself in an act. Rags, tatters, and dirt are always in the mind before they ap-

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THE IMPROVEMENT ERA



Bryce Canyon National Park is a
Landmark in the Mountain West.

Another landmark is
KSL Radio, serving the
Mountain West for
33 years.

KSL Radio

Salt Lake City, Utah — CBS for the Mountain West

pear on the body. One of the greatest handicaps to spiritual growth, or any other kind of growth, is to have a negative mind, and I suppose that one of the functions of a great faith is to lift our thoughts upward, to houseclean our minds, to sweep out our "temptations down," and fill our minds with the "temptations up."

And so I would like to offer you the thought of some of the thrilling temptations upward—the temptations of culture, the temptations of service, the temptations of great industry, the temptations to focus our minds on great spirituality, the temptation to believe in God.

I am certain that the greatest waste there is in the world is not the devastation that goes with war; nor is it the cost that accompanies crime; nor is it both of these put together. The greatest waste in the world is that human beings, you and I, live so far below the level of our possibilities.

Henry Ward Beecher was once asked whether or not he believed that Christianity had failed, and he said that so far as he knew, it had never been tried. Compared with what we might be, we are only half awake. We have great concern that our lives may someday come to an end, but the real tragedy is that so many lives never really have a beginning. The fires in our souls need rekindling. In speaking of education, Francis Bacon said, "If you want a tree to produce, don't worry so much about the boughs; fertilize the roots." Then suppose we give in to that temptation to stimulate those great God-given powers within ourselves which can lift us toward heaven.

The brute creation goes down on all fours, which tends to throw its gaze upon the ground. But man stands upright in the image of his Maker that his vision may reach to the stars.

The mission of Jesus was up. Even in Gethsemane with the awful weight of our sins upon his soul, his face looked up to God. But whatever may be the attitude of the body, the spirit should be on its toes. When Jesus was teaching us to pray, he inserted that wonderful phrase which says, "Thy will be done." But even when we repeat these inspiring words, intended to lift us up, we usually surround it with a spirit of martyred resignation. When we say, "Thy will, not mine, be done" (see Luke 22:42), we may be hoping for the best but we are usually expecting the worst.

We fill our hearts with too many doubts and fears and negative thoughts. But try to imagine what the great Creator would have us do if we did his will. Can you conceive of any limits he would place upon our progress? What would God have us "arouse a desire for?" Certainly not for weakness, or failure, or sin! Certainly he does not want us to fill our minds with the temptations down. He is not pleased when we become the problem children

of God. His will is for us to become beautiful and glorious like him.

But the great truths of life become known only to those who are prepared to accept them. So I would like to present for your consideration the thrilling temptations of the gospel, the temptations to live worthily of the celestial kingdom, to attain a celestial body, a celestial mind, a celestial personality, to live with a celestial family and celestial friends on a celestial earth. The gospel offers us the temptation to accept the challenge of Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"Thy will be done," means to become like God. Now try to imagine what the mind of the Creator is like. If you should lose all of your material posses-

sions, you might have reason to be greatly depressed. But how poor you would be if you lost your faith in God!

My brothers and sisters, we have lived successfully through the long ages of a pre-existence. Now we live in mortality which is very short. And we are very near the end of the race. How unfortunate are they who relax their efforts when on the very verge of success, like the great Roman general, Cato, who committed suicide on the very eve of his triumph. If you sometimes feel that the water is a little cold and the way is a little foggy, then is the time to look up and have faith, for there is land ahead.

"All things are possible to him that believeth," and so in our daily devotions we hold ever closer the very foundation of our faith, God's formula for success, "We believe in God."

May God bless our faith. I pray in the name of Jesus Christ. Amen.

A MARVELOUS WORK

by LeGrand Richards

OF THE COUNCIL OF THE TWELVE

I AM SURE as we come to the closing moments of this great conference our hearts are full of gratitude to the Lord for the blessings it has brought to each of us individually, and to the Church. We have had some wonderful counsel and advice and instruction given to us. The music has been delightful. The prayers from these mission presidents have thrilled us, and, altogether, I am sure that we feel in our hearts a re-dedication of our lives and our talents and all that we have to the building of the kingdom of God in the earth.

I recall fifty years ago when with the missionaries and President Grant who was then the president of the European Mission, I attended a conference in Holland that lasted all day. There were many tears shed during that day. At the close of the conference President Grant said: "Today we have feasted on the fat things of the Spirit of the Lord. Now, brethren, go out and give it away. The more you give away the more you will have left." That should be the feeling in the heart of every member who has been privileged to attend this conference. We ought to carry its spirit wherever we go—in our workshops, in our businesses, on our farms, and in all our activities in the Church, and in whatsoever we are called to do, we should carry this wonderful spirit with us into the world.

I am grateful for the presence here of these mission presidents and the great work that they are accomplishing. They are noble men. They have great responsibility. They have entrusted to

them your boys and girls, the youth of Zion, who have gone forth as missionaries, and when new converts come into the Church, they have the responsibility to see that they are all put to work, that they use the gifts and the talents with which the Lord has endowed them for the building up of his kingdom, and for the honor and glory of his name, and for the blessing of his children, that there shall be no wasted manpower, just as the bishops in these wards share that great responsibility also.

While Brother Bennion and Brother Evans were speaking about joy and happiness, my thoughts went to the experiences I have enjoyed during the past year. It has been my privilege, besides mingling with the Saints in the stakes of Zion, to go to four of the missions of the Church. I toured two of them. Over in Hawaii, with President Nelson, we held a testimony meeting that lasted from seven o'clock in the morning until five o'clock at night, and we had only a fifteen minute recess. We were all there fasting, and eighty-eight of us bore our testimonies, and the Spirit of the Lord was manifested in rich measure.

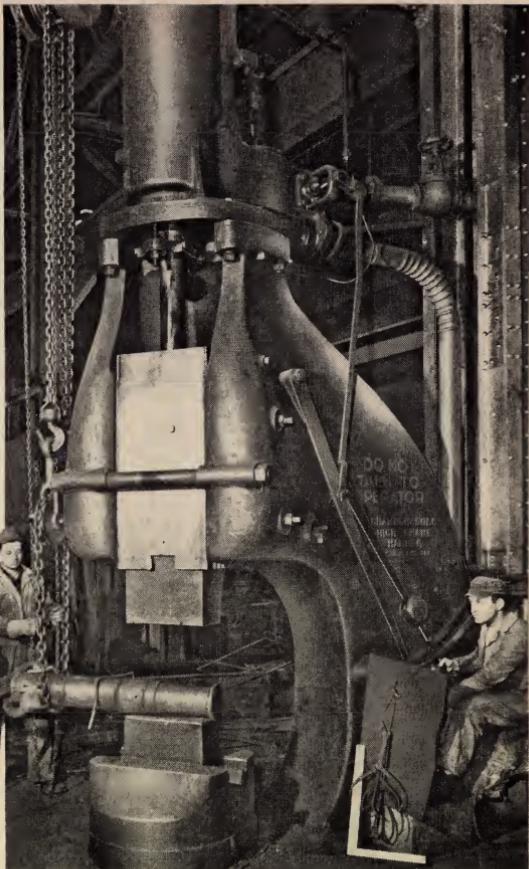
Then I toured two missions and interviewed eighty-five missionaries individually in one and sixty-five in the other. I was in another mission where one young man said, "Bishop, why do the brethren not send someone around to teach our parents the gospel the way we are teaching it to these people here in the mission field?" I came to feel that if you wanted to find the happiest

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THE IMPROVEMENT ERA



The Blacksmith who swings a Thousand Hammers



THE old-time village blacksmith who used his muscles to swing a hammer was a picturesque and important man in his day. But today he'd be lost trying to meet the requirements of a modern blacksmith at Utah Copper's Machine Shop in Bingham Canyon.

At the shop, the modern smith swings a thousand hammers at once to handle such jobs as converting an old locomotive axle into a boot jack for an electric shovel. And he does it because, instead of using his own muscles, he commands the crushing strength of a two-ton air hammer.

An up-to-date blacksmith's hammer, lathes, boring mills and many other machines are on the job keeping mining equipment in good working

order. The 150 men who work in the acre and a half machine shop are part of the team of 6,000 who produce copper in Utah.

Where does the money come from to pay the men and buy the expensive equipment housed in the Machine Shop? It comes from one source only.

By selling copper at a profit, Utah Copper is able to spend the money needed to repair and maintain equipment. Profits buy new equipment and pay for developing better mining, milling and refining methods.

When Utah Copper sells its product profitably, it continues the operations that produce prosperity for people living in every section of our state.

**Utah Copper
Division**



Kennecott Copper Corporation

A Good Neighbor Helping to Build a Better Utah

people in this world, and those who really have had their hearts touched with divine joy, you should go into the mission field. You find these young men and young women who are giving all their time to the work of the Lord, and one by one they will testify that it is the happiest time of their entire lives. I have met for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance to all the world. Surely the Lord is the best paymaster in all the world. He knows how to make his children happy when they are doing his great work.

I have said, and I repeat here, that as long as the Lord will put such faith and feelings and satisfaction and joy in the hearts of his missionaries, you just cannot stop this work from rolling on in the earth, and I thank the Lord for the great work that is being done in the missionary fields of the Church, not only in the foreign fields, but also here in the stakes of Zion.

Last year, according to reports, 18,573 people decided to cast their lot with this great Church, leaving the teachings they had been taught, because of the efforts of the missionaries in bringing to them the gospel of the Lord, Jesus Christ, and I thank the Lord for each one of them and pray that they themselves may become working units and witnesses of the great truths the Lord has established in the earth.

We have a great responsibility, those of us who are privileged to be here in Zion. You remember the words of the Prophet Jeremiah of old when he said,

Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart. (Jer 3:14-15.)

Now, when we are gathered to Zion, either here or in her stakes or missions, we have a great responsibility. I think of the words of the psalmist, who saw our day. Quoting from the fiftieth Psalm:

The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:1-2.)

Now, I ask you, how has the Lord "shined" out of Zion the perfection of

beauty? He has gathered them one of a city and two of a family and taught them with pastors after his own heart, and then he sends them out again, calling to the earth from the rising of the sun unto the going down thereof, and God cannot call to the earth crying repentance to bring his children to a knowledge of the truth without instruments to do the calling. That is where our great responsibility lies, and as I have indicated, over 18,000 during the past year have heeded that call and have gone down into the waters of baptism, being born again, taking upon them the name of Christ, and as Paul said,

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:28.)

That, we feel as we travel in the missions, as President McKay has just done, down in the islands of the South Pacific, and down in Central America where I have just been, I interviewed some of the missionaries who are converts to the Church who have never been here in our midst, and when they tell us that they had nothing to live for until the gospel found them, and now they really have something to live for, and bear witness that the time that they have been in the Church is the happiest time of all their lives, it makes you feel grateful to God that the Church has grown to such proportions that it can begin to reach out into all these foreign fields and carry to them the message of eternal truth as the Lord has revealed it.

I told those good people down in that land that if I had come to them from the States with enough money to give each of them a million dollars, it would not be worth one hundredth part as much to them as the message that I had to bring to them. That represents the importance of our message. It is what Jesus called the "pearl of great price."

He said that when a merchant man seeking goodly pearls found the "pearl of great price," he went and sold all that he had and bought it. (Matt. 13:45-46.) And when one has acquired it, it is a thing that brings joy and peace and happiness and satisfaction into one's soul, the like of which he cannot find in any other way in the world.

I have great faith in the words of the prophets. I believe, as Isaiah said, that known unto God are all his works from the beginning, and he has permitted his prophets to speak of those things, and when you stop to analyze what prophecy really is, no mortal man of himself could catch as it were the intelligence of God and know the future events of the world and portray them to the world except by the power of the Holy Ghost.

That is what Peter meant when he said,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark

place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

When you put the prophecies together and see what the Lord permitted his prophets to see, you realize that we are living in the Dispensation of the Fulness of Times that all of the prophets have looked forward to, the greatest gospel dispensation the world has ever known. In the words of the Lord through the Prophet Joseph Smith, we live in "the light of the noon day sun," and you know that is the brightest period of the entire day. We live in the day when the brightest spiritual light is available to all men, and if the world knew what we have, I testify to you that there is not an honest man, or an honest woman, in all this world who really loves the Lord, and who would be willing to sacrifice friends and loved ones in order to be identified with his Church, who would not accept the gospel message as it is brought to them by the elders of this Church, because it is in very deed God's eternal truth.

Therefore, I said to the people in Central America, that if I could bring them a million dollars it would not be worth as much to them as the message we have to bear.

Some years ago, one of our great commentators is reported to have made this statement. He said he was asked what message could be broadcast to the world that would be considered of greater value than any other message that could go out over the air. He said after giving the thought consideration, he came to the conclusion that the greatest message that could be broadcast to this world would be to say that a man who had lived upon the earth and died, had returned again with a message from God. If that be true, we have the greatest message that can possibly be broadcast to the world. We not only testify that a man who lived upon the earth and died has returned with a message from God, but also that God, the Eternal Father, introduced his own Son in his resurrected body of flesh and bone, to the boy Prophet, Joseph Smith, which event we will celebrate next Sunday, it being Easter, and from him, this boy Prophet, Joseph Smith, learned that he should join none of the churches.

Now, that is a hard thing to say to most people because they think all the churches are good. And there is good in them, just as there is in the Kiwanis Club and the Rotary Club, and the Exchange Club, and other civic organizations, but there are no people, no organization, nor individual, who can take upon himself or themselves the power of the Holy Priesthood, the power to bind on earth and it shall be bound in heaven. That power has to come from God, the Eternal Father.

When we see the perfectness of nature and how marvelous the Lord's works are, it is hard to believe that he could

(Continued on page 444)



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be the author of all the confusion there is in the world today in spiritual matters. Some of our greatest leaders have borne their testimonies of the need of Christianity coming again as it was formerly. I would like to read a few words from Dr. Harry Emerson Fosdick, who you know is one of our great spiritual leaders in the United States. He said:

A religious reformation is afoot, and at heart it is the endeavor to recover for our modern life the religion of Jesus as against the vast, intricate, largely inadequate and often positively false religions about Jesus. Christianity today has largely left the religion which he preached, taught, and lived, and has substituted another kind of religion altogether. If Jesus could come back to earth now, hear the mythologies built up around him, see the creedalism, denominationalism, sacramentalism, carried on in his name, he would certainly say, "If this is Christianity, I am not a Christian."

This is not a statement from the Mormons but in substance is the same statement the Redeemer of the world made to this boy Prophet, Joseph Smith, when the Father introduced him and the Savior inquired of Joseph what he wanted to know. He told him he should join none of the churches. President McKay has referred here today to that great promise that a marvelous work and a wonder was about to come forth. That was also the statement made nearly three thousand years ago recorded by Isaiah, when he said:

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:13-14.)

I wonder, in the minds of the world, when they read such promises as this, how they can sit idly by and not believe that some day the God of heaven would fulfil this promise, because as Peter said, we have a more sure word of prophecy, and here the Lord declared that he would bring forth a marvelous work and a wonder. Why should not the world open their hearts and be willing to investigate when we bring to them the announcement that the God of heaven has revealed himself, and with him, his only Begotten Son? Such a knowledge as this certainly is worth more than all the wealth of the world and is the greatest message that could possibly be broadcast to the world.

Take the other prophecies of the scripture. I think of the words of Jesus as he walked along the way and met the two disciples on their way to Emmaus, following his crucifixion, and as he listened to them you will recall he said,

O fools, and slow of heart to believe all that the prophets have spoken:

444

Ought not Christ to have suffered these things, and enter into his glory? (Luke 24: 25-26.)

Then he began to explain the scriptures to them and opened their understanding that they might understand the scriptures.

So today, if the Savior were here among us, he would say to this world in which we live,

Have I not permitted the prophets to speak unto you? Have I not given them the signs of the times in the latter days by which you should know that there was to be a new truth revealed to the earth in the day when men should teach for doctrine the commandments of men? Why should you not be praying unto the God of Israel that this great message that is promised by the prophets should come, just as Israel should have been praying for the coming of the great Redeemer of the world when he came in the Meridian of Time?

Today we are, as the prophets of old have indicated, speaking of the world generally, as they who have eyes that see not, and ears that hear not, and hearts that do not understand and comprehend the marvelous things that the Lord has done.

We have testimony here today of the fact that the Father and the Son are real personages with bodies. You remember, some of you, who read the book written by Senator Beveridge, in which he devoted a chapter to the young man and the pulpit. He told of his experience interviewing ministers and others during his vacation time, and how people wanted to believe. They wanted to believe that there is a God who is a real Personage, and then he said that one great railroad magnate said that he would give all the wealth of the United States to know that after he died he would live again with a conscious identity, knowing who he was and who other people were.

To every Latter-day Saint, through the restoration of the gospel, that becomes an obvious common truth in our Church, and yet here was a man who would give all the wealth of the United States in order to know that one great truth that we have to teach.

I want to say a few words about the coming of Moroni, who brought the plates from which the Book of Mormon was translated. You just cannot believe the words of the prophets, you cannot believe the Holy Bible, without knowing that there is a companion volume of scripture to go with it. What is it worth? To some of us it has been a great inspiration in our lives.

I heard a young serviceman, who returned from the service, talking in a youth meeting not long ago. He held up the Book of Mormon and said: "This book kept me clean and brought me home clean to my loved ones. I read from it every day that I was in the service."

Some years ago a story was told about an elderly brother who was sent on a mission. He wrote letters back to President Joseph F. Smith, calling his

attention to this statement and that statement in the Book of Mormon, so wonderful he thought the Presidency of the Church had never read them just because he had not read them.

I wonder how many copies of the Book of Mormon there are in our libraries that never get read?

A short time ago an article appeared in the newspaper which stated that William A. Kennedy was here from Lima, Peru, to gather money to establish a research university down in Lima, Peru, to study the early inhabitants of the Americas, particularly dealing with the Mayan and Incan civilizations. This article said that with the pledges he had, when matched by the small American countries, as they had promised, it would give them over thirty million dollars, with an assurance that within five years the amount would be increased to between sixty and seventy million dollars, and that President Hoover had agreed to serve on that board.

I have never heard what became of it, but this was the thought I had. They were willing to contribute sixty to seventy million dollars to learn something about the early inhabitants of that land, and when they have spent it all, they would not know one thousandth part as much as they could learn by reading the Book of Mormon that they could get for fifty cents, and if they did not have the fifty cents, we would give them a copy for nothing.

The Book of Mormon not only tells us the history of the people, and what they did, but it also gives unto us the words of their prophets, and not only that, it also tells us that this is a land choice above all other lands. Upon this land shall be built the New Jerusalem of the Lord our God, and they will not likely find that recorded in any relics they find down in those mounds in South and Central America, many of which I have recently seen.

I was thrilled by Brother Hunter's testimony of these records that parallel the records of the Book of Mormon. I have never seen this in print, but I heard President Callis make this statement: that after the Book of Mormon came forth the Prophet Joseph was terribly worried about what the world would say, and he said, "O Lord, what will the world say?" And the answer came back, "Fear not, I will cause the earth to testify of the truth of these things," and from that day until now, and only the Lord knows what is yet ahead, external evidences have been brought forth of the divinity of that book.

But more than all this is the promise contained in the last chapter by Moroni, that if one will read it with a prayerful heart the Lord will manifest the truth of it unto him by the power of the Holy Ghost.

When I was a boy, I led our Sunday School in reciting the testimony of the three witnesses, and their words have rung through my heart from that day until this, when those men testified that an angel of God came down from heaven and brought and laid before

(Continued on page 446)
THE IMPROVEMENT ERA



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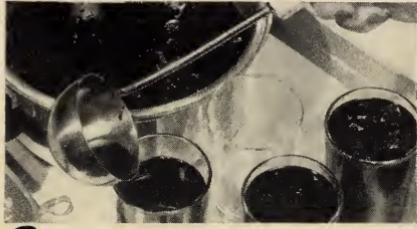
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1 Wash, hull, and crush 2 qts. ripe strawberries, one layer at a time, using a kitchen masher to assure an even textured jam. Measure 4 cups crushed fruit into kettle. Measure 7 cups U & I FINE GRANULATED SUGAR into bowl and set aside.



2 Ladle quickly into prepared glasses.



3 Cover at once with $\frac{1}{8}$ inch hot paraffin. Yield: about ten 6-oz. glasses.



4 Add 1 package powdered pectin to strawberries; mix well. Set over high heat; stir until mixture comes to a hard boil. Add U & I Sugar and boil hard 1 minute. Remove from heat. Stir and skim by turns for 5 minutes to prevent floating fruit.

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LeGrand Richards *Continued*

fore their eyes the plates from which the Book of Mormon was translated and testified that it was translated by the gift and by the power of God.

I give you that witness today. I wish there were time to discuss other marvelous things the Lord has given us in the restoration of the gospel. Then you would know why it is the greatest message that could be broadcast to the world and why it is worth more than all the wealth of this world.

I bear you solemn witness that I know this work is of God. I know the greatest joy that can fill the human soul and breast is the testimony of the Spirit of God, and I tell you, brothers and sisters, we ought to go out and share it with our neighbors and our friends, and may God bless every effort that is being put forth by the membership of this Church in that direction. I pray, and leave you my love and blessing, in the name of the Lord, Jesus Christ. Amen.

Whence and Why and Whither?

Richard L. Evans

Nor long ago I watched a loving family before an open grave, as the casket of a beloved silver-haired father was lowered to its resting place. There was calm. There was peace, and no evidence of irreconcilable sorrow. In their hearts there seemed to be assurance that all that is most loved in life is everlasting. And then I thought of other somewhat similar scenes—similar, but different in that there seemed to be little assurance; different in that the cry of the heart was reflected in the fear that this parting was final—the fear of anguished utterance: "Oh, if only we knew, if only we could be sure that it is so—that death is conquered, that life is everlasting, that personality is forever perpetuated, that our loved ones will be there to welcome us." These are the age-old cries and questions—the questions of Whence? and Why? and Whither?—questions concerning the open grave that have faced men from the first time death intruded into the realm of life. These questions the disciples of Jesus faced. And to the chief priests and Pharisees who requested ". . . that the sepulchre be made sure . . ." Pilate replied, "Ye have a watch: go your way, make it as sure as ye can."¹ And so they did. But no man can secure the grave against the glorious eternal reality of everlasting life. "And when they saw him, they worshipped him: but some doubted."² Yes, some doubted. Some still doubt. Some say in their loss and loneliness: "Oh, if only I knew, if only I could be sure." But you who wrestle in your souls with the question of everlasting life, take peace unto your hearts, for God has not deceived us in the assurance that the sweetest, finest things of life are everlasting, including the promised renewal of the association with those we love. Scripture, logic, reason, revelation, all confirm it, with all the intimations of immortality within us, and with the added word of witnesses. He who holds creation in its course, and who brought us to birth, has not deceived us in letting us so much love life, and so much love our loved ones. Let faith overcome fear, for the question of the open grave was solved some nineteen centuries ago—and as surely as we lay away our loved ones, just so surely do they live always and forever.

"The Spoken Word" FROM TEMPLE SQUARE
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¹Matthew 27:64-65.

²Ibid., 28:17.

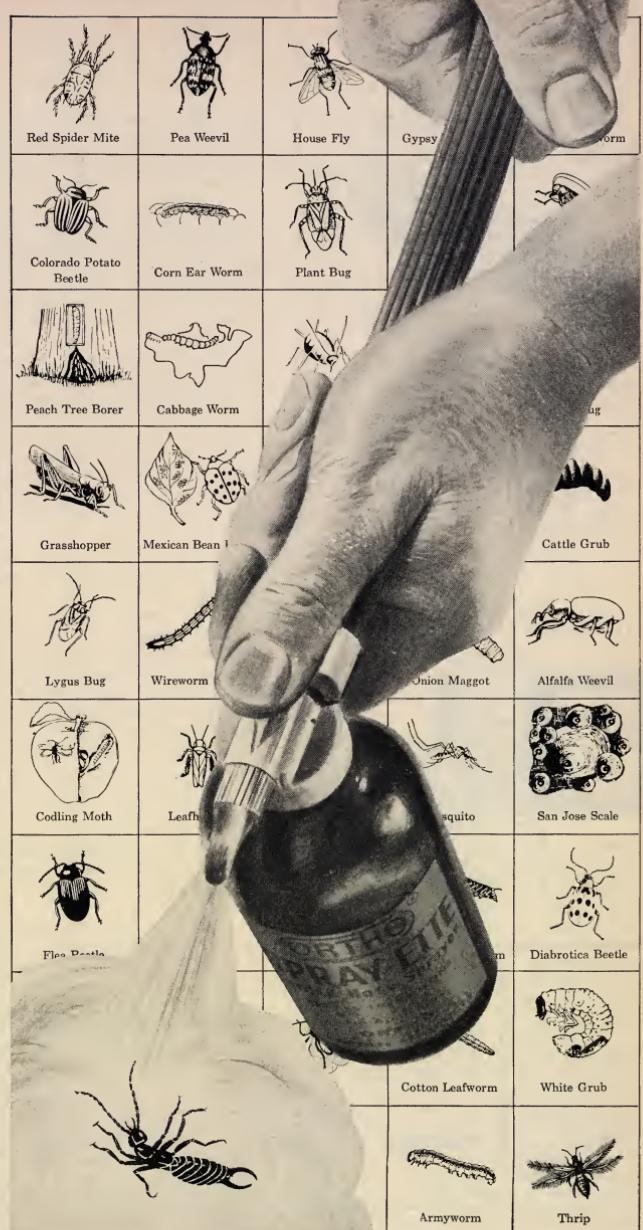
There's not enough food for you and the bugs

As any backyard gardener knows, you have a fight on your hands from the moment you turn over your first spadeful of earth. At every step, fungus growths, weeds, and insects that chew, insects that suck are waiting to destroy your lawns, trees, plants, flowers. It is a disheartening struggle for Greenthumbers... a round-the-clock fight for commercial farmers.

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On living in tight compartments...

Richard L. Evans

SOMETIMES some people seem to pride themselves on being self-contained, on withholding their thoughts and experiences from others. Up to a point, this may be evidence of a strong and admirable self-reliance. But the most enjoyed things in life are enjoyed as they are shared. Consider, for example, the common, and often humorously referred to occurrence of people's telling of their operations. Even that questionable enjoyment isn't what it might be unless there is someone else to tell it to. Trips taken are more enjoyed, first of all if there are others along, and secondly if there is someone to tell about them after they are over. Perhaps this explains in part the prevalent practice of bringing back pictures and insisting on showing them—even at the risk, sometimes, of being a bit boring. Life is much more satisfying with something shared. Sometimes husbands and wives live too much within themselves, not sharing enough with one another—of thoughts, of hopes, even of fears, of heartfelt feelings, of pleasant things encountered during the day—in short, not enough of opening up, too much of living in tight compartments. Sometimes children, too, live in tight compartments, and too closely keep their confidences from parents. (And sometimes parents are at fault in seeming to be too busy to listen!) Mothers and fathers and children are missing something preciously essential if they don't share sincerely, understandingly, with one another, something of the circle in which they live their separate lives. There is strength and safety in sharing—even in sharing fears and troubles when there is need of it. Part of living consists of learning to be a good listener, and part consists of giving out, of entering into, of learning to share ourselves. And refraining from confidences with those we love and live with is not a very rewarding way of life. It is a trite thing to say—a platitude concerning which there will be some cynicism—but it is true: that in sharing we receive, that in giving we get. And for a daughter or a son to come home of an evening and to tell of a lovely time makes the experience not only his again—but others' also. To paraphrase one word of this deeply significant sentence from the Savior: "For whosoever will save his life shall lose it; and whosoever will [share] his life . . . shall find it"—over and over again.

"The Spoken Word" FROM TEMPLE SQUARE
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Matthew 16:25.

PRAYER FOR THE RIGHT WORD

By Anna M. Priestley

GIVE us strong words for these imperiled days;
A weak word is the one link that betrays.
Let words be chosen with consummate care,
Released with caution, only after prayer,
For they are weapons that, if rightly used,
Can build a world, or wreck it if abused.
The wrong words now could set our world
on fire,
The right ones mold it more to our desire.
Give us well-rounded words, carved to the
line

Of precious metals from the heart's own
mine,
For love can build a stronger citadel
Than that in which the mind's cold minions
dwell.
God give the men who hold our destiny
Wise words to halt the march of tyranny,
Words that will show our honest purpose
lies

In helping all who will to fraternize
And yet convince the world that we would
fight
To the last man for what we know is right.

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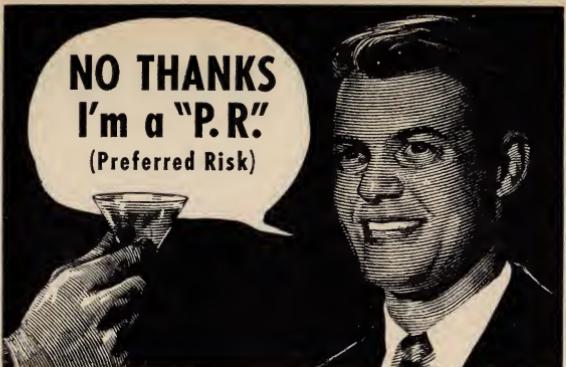
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Year.....

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Single, living at home Single



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Security for Your Child

(Concluded from page 394)
low the same rules. Standards regarding politeness, honesty, promptness, eating habits, going to bed on time, once agreed upon should be adhered to consistently.

Ability to make a sensible appraisal of himself is also an important source of security to a child, particularly an adolescent. Parents and teachers should tactfully help him learn to accept his limitations, but not in a lazy, indifferent way. Suppose your son can't possibly make the high school football team, but he's a good marksman; by all means make it possible for him to join the rifle team and get the most fun from it that he can. Encouraging children to be the kind of people their special aptitudes and talents fit them for can increase their feeling of security immeasurably.

Although a certain sense of security is essential to happy, healthy living, there is such a thing as surrounding a child with too much of it. Even children must sometimes face difficulties and solve their own problems. For this reason, absolute trust in adults and dependence on them should not be allowed to reach undue proportions as a child grows from babyhood. If he is ever going to attain emotional maturity, he needs to learn to direct, manage, and discipline himself; he should gradually become more and more self-reliant. As he develops physically and mentally, he should be given many opportunities for practice in taking responsibility. Fortunately, children soon develop the urge to do things for themselves; "let me do it," they insist. Adults should encourage this desire.

Youngsters sometimes demand independence in what to adults seems an alarming degree. We should recognize this characteristic as a necessary part of the growing-up process, guide them to assert their independence in legitimate ways, and help them change from a domineering attitude to one of co-operation with those about them.

FORECAST

By Helen Baker Adams

THEY PREDICT the weather for me—
The children across the way—
Kites and skates and a ball-on-a-string
Announced a still chilly day,
Marbles and skip-ropes, and jacks foretell
Warm earth and a genuine sun.
And when they reopen that lemonade stand,
I know that the summer's begun!

THE IMPROVEMENT ERA

MIA

Recommended Reading for 1955=56

JR.M-MEN & JR. GLEANERS

1. THE GOSPEL OF ST. JOHN — Available at all prices and bindings.
2. LARRY — Foster Foundation of America.....\$2.75
3. OUR FIRST LADIES — Jane and Burt McConnell
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June Conference Events

(Continued from page 374)

- FAST—Hotel Utah (\$2.25, reservations necessary by June 6).
3:45 p.m. MUSIC FESTIVAL REHEARSAL—Tabernacle.
5:00 p.m. ERA CITATION DINNER—Hotel Utah.
7:00 p.m. MUSIC FESTIVAL (first performance)—Tabernacle.
9:00 p.m. MUSIC FESTIVAL (repeat performance)—Tabernacle.

SATURDAY, JUNE 11, DEPARTMENT SESSIONS

- EXECUTIVE AND SECRETARY 9:00-10:30 a.m. Stake and Ward MIA Superintendents, Presidencies, and Secretaries—Tabernacle.
10:30-12:00 noon Stake and Ward YM Superintendents and Secretaries—Assembly Hall.
10:30-12:00 noon Stake and Ward YW Presidencies and Secretaries—Tabernacle.
1:30-3:30 p.m. Stake and Ward YM Superintendents and YW Presidents—Tabernacle.
1:30-3:30 p.m. Stake and Ward Age-group Executives—Assembly Hall.
2:00-4:00 p.m. Stake and Ward Activity Executives—Bonneville Stake House (1535 Bonneview Drive)
YM SECRETARIES 2:00 p.m.—Stake and Ward General Session—Capitol Hill Ward (3rd No. and Columbus St.).
YW SECRETARIES 1:00 p.m.—New Stake, 1:30 p.m.—New Ward and Stake, 2:00-4:00 p.m.—All Secretaries—Barratt Hall (No. Main).

YW ATTENDANCE SECRETARIES 1:00-1:30 p.m.—Stake, 1:40 p.m.—All Secretaries, 3:15-4:00 p.m.—New Secretaries and Questions and Answers—18th Ward (2nd Ave. and A Street).

IMPROVEMENT ERA 9:30 a.m. and 1:00 p.m.—General Sessions. Whittier Ward (1515 So. 2nd East), Lunch 85¢ at noon. SPECIAL INTEREST 8:00 a.m.—Stake leaders, 10:00 a.m. and 2:00 p.m.—All Stake and Ward Leaders and Class Officers. Cannon Stake Center, 934 Fremont Avenue (West 1100 So. Street), Smorgasbord Lunch \$1.00 at noon in Jordan Park.

M MEN-GLEANER 9:30 a.m. and 1:00 p.m.—General Sessions. Monument Park Ward (957 So. 20th East), Lunch 85¢, Dinner Bell for Stake Supervisors—4:15 p.m. Monument Park Ward, 1:50. Reservations necessary by June 7th.

JUNIOR M MEN-JUNIOR GLEANERS 7:00 a.m.—Stake Supervisors' Breakfast, \$1.25, reservations necessary by June 9th. 9:30 a.m. and 1:00 p.m.—General Sessions. Institute of Religion, 274 University St. 11:30—Lunch U of C Cafeteria.

EXPLORER 8:30 a.m.—Stake Leaders, 10:00 a.m.—Stake and Ward Leaders, Lunch \$1.00, 1:30 p.m.—Joint Meeting with Mia Maids. Pioneer Stake Center (1401 W. 7th South).

MIA MAID 8:30 a.m.—Stake Supervisors, 10:00 a.m.—Stake and Ward Leaders, Lunch \$1.00, 1:30 p.m.—Joint with Explorers. Pioneer Stake Center (1401 W. 7th South).

SCOUTS 9:00 a.m.—Stake Scout Leaders.

10:30 a.m. and 1:30 p.m.—General Sessions. Lunch \$1.00. Yale Ward (1431 Gilmer Drive).

BEE HIVE 7:30 a.m. Stake, 9:30 a.m. and 1:00 p.m.—General Sessions for Stake and Ward Bee Keepers. Kingsbury Hall, U of U Campus. Lunch \$1.00.

YM ATHLETICS 8:30 a.m.—Division Supervisors. 10:00 a.m. and 1:30 p.m.—

(Concluded on page 454)
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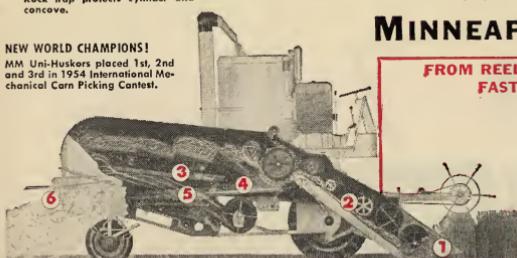
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June Conference Events

(Continued from page 452)

General Sessions Room 21, 50 No. Main.
Box Lunches at noon 90c.
DANCE 8:00 a.m. and 1:30 p.m.—General Sessions. 1st Ward (760 So. 8th East).
DRAMA 9:00 a.m. and 2:00 p.m.—General Sessions. Colonial Hills Ward (1455 So. 17th East). 12:00 noon—Haywagon Theatre presenting prize-winning musical, "Once Upon a Friday." Lunch 85c at noon.

MUSIC 7:00 a.m.—Division and District Supervisors, 8:00 a.m.—Stake Directors and Organists, 9:30 a.m. and 1:00 p.m.—General Sessions for Division, District, Stake, and Ward Leaders. South East Stake House (2005 So. 9th East). Noon Lunch 85c.

SPEECH 8:30 a.m.—Stake, 10:00 a.m. and 1:15 p.m.—General Sessions including 1955-56 Speech Festival: "Power of Speech." Douglas Ward (721 So. 12th East).

YW SPORTS 6:30 a.m.—Breakfast for Division and District Supervisors (965 Dietzel Road). 8:00 a.m.—Division, District, Stake Sports-Camp Supervisors. 9:15 a.m. and 1:00 p.m.—All Sports-Camp Directors Sessions. Liberty-Wells Recreation Center (7th So. and 4th E.). Lunch \$1.00.

SUNDAY, JUNE 12

7:00 a.m. DIVISION CO-CHAIRMEN, Board Room, 50 No. Main. 7:45 a.m. DIVISION AND DISTRICT SUPERVISORS, Barratt Hall.

8:00 a.m. TABERNACLE CHOIR BROADCAST—Tabernacle.

9:00 a.m. GENERAL SESSION—Under direction of the General Authorities—Tabernacle.

1:30 p.m. GENERAL SESSION—Tabernacle, "Out of Darkness."

It's Smart to Be a
Latter-day Saint

(Continued from page 392)

precious passport to eternal exaltation, can do much to set a fine example to the girls and women of our Church who have not yet been the fortunate recipients of these blessings. I felt sad when in one stake several young girls questioned me about proper clothes for women who had been to the temple. They had had a very poor example set them by a woman who should have known better. Also, one night, a great lady who had Latter-day Saint background attended an important function dressed a little too "bare." At the same affair, one of our General Authorities was in attendance. The lady kept her fur stole on all evening! That gave me an idea. If each of us, married or single, would make every dress pass this test: if I were to meet the President of this Church, would I feel comfortable?

We talk about being a peculiar people, we are—nice peculiar—not THE IMPROVEMENT ERA

queer peculiar. We don't want to appear funny or dowdy, neither do we want to look crude and vulgar. Why don't we create a style of our own? We may follow dame fashion in many ways, but if we are wise, I will wager dame fashion will be following us because our girls and women will be known as regal, smartly, modestly clothed women who have come to the realization that it really is smart to be a Latter-day Saint.

Controlling the Past

(Continued from page 386)

vailing movements with notorious servility—the perfect teacher of virtue is the text itself. The scholar with an ancient text before him may do with it as he chooses: He may insert any vowels he pleases if it is in a Semitic language; he may divide up consonants into whatever groups catch his fancy; he may punctuate to taste; he may give any word, allegorically, any meaning he wants to; in short, he can cheat to his heart's content. But how far will it get him? Every wrong and wilful reading must be supported by another one: If one word is arbitrarily treated, the next must be beaten into conformity with it, and the resulting sentence, all wrong, must match the next sentence, and so on. With every wrong reading the student gets himself deeper into the mud; the farther he carries the game the more humiliating it becomes; with every new syllable his position becomes more intolerable and the future more threatening. In the end he gives up and starts all over again—the text, unaided and alone, has won the day.

The more one considers the power of the written word, the more miraculous it appears. The determined and desperate efforts to control it which we have been describing are a remarkable tribute to its uncanny capacity to convey the truth regardless of designing men. Within the last decade a few simple scrolls have successfully overcome the solid and determined opposition of scholarly consensus and shattered all the fondest beliefs and firmest preconceptions of church historians. Church history must now be written all over again,

(Continued on following page)

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Controlling the Past

(Continued from preceding page)

and it is to the most vital questions of that fascinating subject that we must now turn our attention.

(To be continued)

BIBLIOGRAPHY

¹⁸⁶E. g., in BASOR 70, p. 21.

¹⁸⁷M. Mielziner, *Introduction to the Talmud* (Cincinnati, 1894), pp. 89f.

¹⁸⁸F. Dieterich, *Die Philosophie der Araber im X. Jh.n.Chr.* (Leipzig, 1876), pp. 18ff.

¹⁸⁹Thus Anselm on the enormous difficulty of interpreting a translated passage of scripture, *Cur Deus Homo*, I, 18, in *Patrol. Lat.*, 158:388.

¹⁹⁰A. Gardiner, in *Jnl. of Eg. Archaeol.* IX (1923), p. 6.

¹⁹¹This process is illustrated by S. Potter, *Our Language* (Penguin Books, 1953), Ch. IV, VII, and *passim*, with Shakespeare leading the parade of innovators.

¹⁹²Now, comparative philological research has definitely proved that the laws which govern one language or group of languages do not govern another, nor do the laws which control linguistic phenomena in one period of history hold true of the same phenomena in a different age." Thus W. F. Albright, in *Jnl. Egypt. Archaeol.*, XI, 19.

¹⁹³Lord Raglan, *The Origins of Religion* (London: Watts, 1949), p. 43.

¹⁹⁴Science News Letter, June 5, 1954.

¹⁹⁵On the closing of the other doors, P. Le Corbeiller, "Crystals and the Future of Physics," in *Scientific American*, January 1953, pp. 50ff. On the new "translation machine" (IBM 701) and its limitations, see Mina Rees, ("Computers: 1954"), in *Scientific Monthly*, August 1954, pp. 118ff. This gadget is simply an electronic dictionary that gives back the one-to-one equivalents that have been built into it. Where such one-to-one relationships do not exist between languages, it will not work.

Irma Had a Headache

(Continued from page 389)

Irma could imagine the inadequacy Brice was feeling. She wondered frantically if there was anything she could say that would get them to start talking. Maybe they'd be interested in her plans for the living room. She rushed into it, hoping she sounded enthusiastic. "So I think we should be able to start shopping for our new living room suite by this time next month. Anyone have a choice as to color?"

Still the three sat without speaking. She was afraid Brice's patience was beginning to strain at their lack of response. In desperation she began to tell them what the doctor had said today. Faye raised her head, and Irma was shocked at the almost hap-

THE IMPROVEMENT ERA

py look on her face. Would she actually be glad if her mother had a collapse? Irma felt that her whole world was tipping crazily now. What could she do? A newspaper lay on the swing beside her with a picture of a graduate in cap and gown. That was it. She could ask Jill about her new dress for Senior day. "Uh, Jill, have you decided what sort of dress you'd like? Graduation isn't far away, you know."

To Irma's consternation, Jill burst into noisy weeping and jumped up, intending to rush into the house. Brice's voice stopped her. "Sit down, Jill! Now be sensible and tell your mother what she asked you." Jill sank down on the step muttering, "I don't want any dress. Won't be needing one." Then more loudly, "What do I want a graduation dress for? I quit school last Monday." Brice and Irma sat stunned. Jill was crying again. Irma said softly, "Why, Jill? Why did you quit?"

"Why shouldn't I quit?" The girl cried defiantly. "I was going to flunk chemistry anyway. I couldn't graduate without my chemistry credits, and I'm certainly not going back next year and take that old stuff all over again. Not with those stupid juniors!"

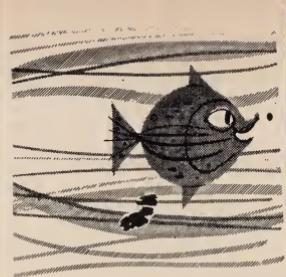
Irma sighed with relief. Bad as it was, it wasn't as bad as her wild imaginings had been. "Jill, it will be all right. I'll go with you to your chemistry teacher tomorrow. Maybe he'll let you make up the work. I don't remember too much about chemistry, but I'm sure we can work it out together. Of course you'll graduate, darling. Daddy and I will be sitting right there watching you walk down the aisle. And we'll be the proudest parents in the hall." Jill's face was turned up now, wet, but radiant with hope. Brice took his handkerchief and held it out to his daughter with a twinkle. "Keep the smile, Jill, but wipe off the waterfall."

Irma saw Anthon and Faye talking together in whispers. She heard Faye say, "Go on. They might not be too mad."

"Was there something you wanted to tell us about your bike, Anthon?" Irma thought a little prompting might help.

"I don't know why I need to. Actually it's all settled. I broke his

(Continued on following page)



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(Continued from preceding page)

window, and he took my bike to pay for it, that's all."

Brice leaned forward frowning. "Whose window? When did this happen?"

Anthon hunched his shoulders nervously. "It was in front of that secondhand shop, the one they call Junky Joe's. I was riding along, and a kid on another bike gave me a shove, and I crashed sideways into the window. The thing had been cracked a long time ago, but the guy came hollering out and said I'd have to pay for it right there. I didn't have any money, so he said I'd have to give him my bike. So I did, and that's all there is to it."

"But, Anthon, that cracked shop window wasn't worth nearly as much as your bicycle. It was practically new. Anthon, why didn't you tell Daddy or me?"

"What's the use? You are always so cross and tired. I quit trying to tell you anything a long time ago."

"Is that why you didn't tell us about your chemistry, Jill? Because

IRMA HAD A HEADACHE

we were always too tired and cross?" asked Brice.

"Yes, but I could see why you were. Mother trying to keep up with the housework and keep her job going, too. And I guess you have so many people's worries to cope with all day, naturally you'd just want peace and quiet when you get home."

Irma thought, what a sweet, understanding girl she is! I've been missing a great deal. But I was doing it for their sakes.

Faye was picking bits of fluff off the hem of her skirt. "Mom, supposing you did quit. I mean, like the doctor said. Would everything crash in? Would we still have food to eat and things?"

"Darling, it's just that I want the house to look nice so that we'll have a homely atmosphere. I thought you might stay home more, maybe invite your crowd in for parties sometimes. The way it is now you must be ashamed to have your friends come home with you."

The three teen-agers all burst into talk at the same time. The only

thing Irma could make out of it was they were protesting something. "Hey, wait a minute! One at a time! Jill, what were you saying?"

"Good grief, Mother, is that why you've been working? We're not ashamed of our house. Why, Lennie doesn't have any rug at all on her living room floor, and we always have a gang over there. You oughta know, Mom, that it isn't the things you have in a house that counts. It's how it feels in your house. And ours hasn't had a good feeling for a long time."

"Yeah," Anthon broke in, "I read some place that a home without a mother is just a place to leave from and come back to. And I said to myself, 'That's just what ours is.' Will you quit, Mom?" He was pulling urgently on her fingers. "It sure would be wonderful. I can remember how you used to bake homemade bread and cinnamon rolls and the best things. The kitchen always smelled so good. Now it seems like all we eat is what is in a paper bag or a can."

Brice put both arms around Irma

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and squeezed. "Well, honey, I guess we'd better tell Mr. Holbrook to give you back to your family. He may want your help, but they need and want you more."

Anthon jumped up and began kicking the edge of the porch out of sheer exuberance. "Could we even have Family Night like we used to? Like all of us singing or just talking? Those used to be the keenest times we ever had."

Irma felt the contagion of their elation rising in her. The thought of not having to carry the double burden any longer was a wonderful relief. "Of course we'll have Family Nights, and I don't know what's wrong with tonight. O.K.? Jill, you get that can of popcorn that's been gathering dust on the shelf. Anthon, you can get some apples out of the crisper. Faye, do you think you can find a good recipe for peanut brittle?"

Anthon heaved a sigh that must have come up from his shoes. "Gee! It feels like we're really a family again!"

Reaching a hand up to touch her husband's face, Irma thought she saw the children's happiness reflected in his soft brown eyes.

Just the Groom

(Continued from page 391)

loved her all those years, even though his mother called it "puppy love," supposing that when he grew up and went to college things would change.

She reached her hands out futilely, almost as though she would stop the years that had gone past like tumbleweeds in a windstorm. In high school they were going "steady," she was wearing "heels" to the high school prom. He had asked his mother about a corsage, saying, "Some of the boys are buying orchids," and his tanned forehead creased, "but I can't afford it—on my allowance."

She hesitated, then sensing how important it could be to a boy, she said, "I might let you have a couple of dollars from the grocery money."

For a moment he looked at her hopefully, then said, "Thanks, Mom, but I'd have to pay it back next week, and next week there's the game and

(Continued on following page)

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JUST THE GROOM

(Continued from preceding page)
stuff." After a pause, he asked her, "What kind of flowers would you like?"

She laughed, "We didn't do so

much corsaging in my day, but I've always loved yellow roses, talisman, call them."

"Gee, her dress is blue. The yellow ought to be just right."

"Not to condemn, . . . but to save . . ."

Richard L. Evans

OF the seventh day preceding Easter, John the Beloved and others record how the multitude acknowledged the Master for what he was: the King of Israel, Messiah, and Savior. Less than one week later, with false accusation and the mockeries of men, he was on the cross—and there were death and darkness and despair. But these were followed by dawn and light and life, by resurrection and redemption from death. Some nineteen centuries have passed since then, and the "opposition in all things" is still sharply in evidence: Still there is the struggle of evil and good, error and truth, darkness and light, death and life. But despite all discouragements, and sometimes despair, there is the blessed reassuring certainty that the Lord God who gave us life and made us in his image will, with our willingness, lead us to further light, to fuller life, and happiness. For this cause were all the commandments given—and for this he sent his Only Begotten Son not to condemn, but to save the world—that same Beloved Son who said: "They that be whole need not a physician, but they that are sick";¹²—that same Beloved Son who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."¹³ And to the sick, the suffering, the sorrowing, to the injured and offended, to the puzzled and perplexed, to those withdrawn within themselves, to the falsely dealt with and deceived, to those who have lost their loved ones, to those who live in loneliness—to all, there is help from him who even now sits at his Father's side, and who was sent to encourage, to help, to heal, to love, to lift the lives of men, to lead the way to happiness and everlasting life. What else would any father wish for his children? What else would we wish for our own—but happiness and everlasting life with our loved ones? And for this cause are all the counsels and commandments of God given. There are no unessential commandments, none that we can safely ignore or set aside (unless God shall withdraw it or declare it fulfilled). And blessedly, the same sure things that lead to happiness hereafter, lead also to happiness here. We would say, in words recorded by John: "For God sent not his Son into the world to condemn the world" but to save. We would say, in the words uttered at the hour of his ascension, that ". . . this same Jesus . . . shall so come in like manner as ye have seen him go into heaven."¹⁴ And we would say in the words of Job, but with conviction of our own: ". . . I know that my redeemer liveth . . ."¹⁵

"The Spoken Word" FROM TEMPLE SQUARE
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¹²See John 3:17.

¹³Matthew 9:12.

¹⁴Ibid., 11:28.

¹⁵Acts 1:11.

¹⁶Job 19:25.

"Prettier than an orchid, I'd think."

"Would you, Mom? Gee." He was slicking back his hair. His school ring shone on the tanned, slender fingers.

When they planned the wedding, he remembered, saying, "We want talisman roses for you, don't we?"

Her dress for the reception was toast brown lace, and the yellow roses were perfect. The fact that he had remembered for so long brought the swift tears—which seemed so near the surface—to her eyes. Yet, even then, she kept thinking, "It isn't true. It's all a dream. He's still a boy."

Drawing herself back to the present, she felt a quick awareness of the time. They should soon be leaving for the temple. As she stood up, the car came to a halt outside, Kent leaped out, ran up the walk, onto the porch. Soon he was facing her, his hair smooth and clipped (after the bulldog phase), his face pink from his first tonsorial shave.

"Jeepers, Mother," he cried, "aren't you ready? We have to be there in an hour."

"That's plenty of time," she assured him, "I'm bathed. Don't get excited."

Suddenly, his machinery seemed to slow down a bit as he realized that he had spoken sharply, and that there wouldn't be a tomorrow here when he could make it up to her. He came over to her, put his hands upon her shoulders, whispering, "Sorry."

She put her face against his, which smelled of talcum, and held him briefly. For a moment, neither of them spoke, then he said, hoarsely, "Thanks—for everything."

She whispered, "Oh, thank you," while she felt they were playing one of the games they had played in his childhood.

Her husband came through the door then and paused at the sight of them. He was pale for a moment, and his eyes didn't seem to focus right. She smiled, reached her hand out to him.

EVERYTHING was right at the reception—music, flowers, the line. Rosemary was a perfect bride—slim and sweet and gracious, beautiful in the exquisite gown.

Friends, neighbors, relatives had been coming in crowds. Just for a
(Concluded on following page)

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Just the Groom

(Concluded from preceding page)

moment, there was a lull. Julia's glance skimmed past her husband, the best man, the bride. Then, her eyes rested on her son, wondering how it could be that now he was hers no longer.

As though he felt her eyes, he turned, looked into them. She smiled, and he straightened the maroon tie, shrugged his shoulders to better fit the rented white tux.

He winked at her as he lifted his hand and swept it across his dark hair—just above the left ear—and she noticed, with shock, with surprise, how suddenly large his hand looked with the wide wedding band upon it.

He was indeed a man. And, he was still her boy, but he was Rosemary's more. And, God willing, the father of proud generations yet to come.

The Story of Martin Harris

(Continued from page 387)

In the Nauvoo period of the Church, we had the publication, *Times and Seasons*. On January 2, 1843, there was printed a letter from Justin Brooks to the Prophet Joseph Smith which had been written from Kirtland, Ohio, November 7, 1842. Brother Brooks says in part:

Twelve persons were baptized yesterday and information has just reached me that Brother Martin Harris has been baptized and is now on his way home from the water.⁹

The Daughters of Utah Pioneers have published a letter dated from Nauvoo July 18 (no year date) and addressed to "Remembered Friend." It is signed by Laura Pitkin and carries this postscript:

Brother Joseph received a letter from Kirtland last week. Martin Harris has come into the church. Oliver Cowdery is very friendly and have prosperous times in that place. W. W. Phelps has also written to Brother Joseph, makes a humble confession and wishes to be received into the church.¹⁰

In the fall of 1846 Martin Harris was preaching in England against the Church, but accomplished little. Back

⁹*Times and Seasons* (Nauvoo, Ill., 1843), IV:63.
¹⁰*Heart Throbs of the West*, (Salt Lake City, 1944), V:382. The original letter is the property of the Daughters of Utah Pioneers.

in the United States, on January 23, 1847, at a meeting of the Whitmerites, it was moved by William E. McLellin and seconded by Martin Harris that this group, forty-two in number, take upon them the name of "The Church of Christ," "and wear it henceforth—shorn of all appendages or alterations."⁹

This report from Elder Thomas Colburn was published in the *St. Louis Luminary*, May 5, 1855.

We called at Kirtland, found a few that called themselves Saints, but very weak, many apostates who had mostly joined the rappers. We had a lengthy interview with Martin Harris. . . . He confessed that he had lost confidence in Joseph Smith; consequently his mind became darkened, and he was left to himself; he tried the Shakers, but they would not do, then tried Gladden Bishop, but no satisfaction; had concluded he would wait until the Saints returned to Jackson County, and then he would repair there. He gave us a history of the coming forth of the Book of Mormon; his going to New York and presenting the characters to Professor Anthon, etc., concluded before we left that "Brigham Young was Governor," and that the authorities were there and that he should go there as soon as he could get away.¹⁰

And this report in Salt Lake City some three years later:

Dr. John Clinton gave President Young an account of his trip across the plains. Included in the report was the statement that Martin Harris and William Smith were at Kirtland, Ohio, and had organized a church of their own.⁹

Little wonder then, that when Martin Harris did come to the valley of the mountains in his eighty-eighth year, in 1870, the *Deseret News* consistently called him "Mr. Harris," until he had re-entered the waters of baptism. In one editorial, Elder George Q. Cannon wrote:

Mr. Harris saw fit to withdraw himself from the cause, but its course, owing to the workings of Divinity through faithful agents, has been onward to a most remarkable degree. The Saints, by thousands, have been gathered from the nations, a territory has been peopled and the foundation of a kingdom laid which will never again be uprooted from the earth; and Martin Harris, no longer able to resist the conviction that God still guides and controls the destinies of His kingdom and people, gladly returns to share in their blessings and privileges of that kingdom.¹⁰

⁹*Ibid.*, IV:453.

¹⁰*St. Louis Luminary*, May 5, 1855, p. 2. Letter is dated May 2, 1855.

⁹*Journal History*, May 18, 1858.

¹⁰*The Deseret News* (weekly) Salt Lake City, September 7, 1870.

(To be concluded)



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Melchizedek

Preparing for the Melchizedek Priesthood

IMPORTANCE OF HOLDING THE PRIESTHOOD

First—Priesthood Defined

In the October, 1954, issue of *THE IMPROVEMENT ERA*, the fact was made clear that priesthood is the power of God by which all his works, both in heaven and earth, were and are accomplished. It was pointed out that from age to age throughout the various gospel dispensations priesthood has always been the divine channel for revealing knowledge to the human family. Also, it is a fact that the priesthood held by members of the Church of Jesus Christ of Latter-day Saints is the power of God which he has delegated to them for them to act in his stead here on the earth.

Second—Priesthood's Value in Our Lives

Priesthood holds the sealing power of all gospel ordinances, such sealing power being necessary for the exaltation in the celestial realms of those who love the Lord and have kept his commandments. For example, it is through the power of the Holy Melchizedek Priesthood, added to their faithfulness, that men and women receive the blessings of celestial marriage, being sealed by the Holy Spirit of promise to a glorious exaltation¹ wherein they receive eternal life, which modern revelation declares to be the greatest of God's gifts.² Paul, the apostle to the gentiles, pointed out that exaltation is of such inestimable worth that

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.³

It is evident, therefore, that each male member of the Church should clearly understand that ranking foremost among the prized blessings that he can receive would be to have the Holy Melchizedek Priesthood be-

stowed upon him, and then by magnifying that priesthood his blessings would be greater than the wealth of the world.

PREPARATION FOR THE MELCHIZEDEK PRIESTHOOD

First—Preparing Boys and Men for the Melchizedek Priesthood

The Aaronic Priesthood has been brought from heaven to earth in this gospel dispensation as an appendage to the Melchizedek Priesthood for the specific purpose of preparing its holders for the higher or Melchizedek Priesthood;⁴ and so the General Authorities wholeheartedly sustain the Aaronic Priesthood programs—both for the boys and for those who belong to the senior Aaronic groups—which programs have been established under inspiration from the Lord. The General Authorities urge bishops, branch presidencies, and officers in the various auxiliary organizations throughout the entire Church to push forward with all their hearts, might, minds, and strength all of the programs which have been established to assist in preparing boys and men to receive the Holy Melchizedek Priesthood. Full endorsement and support of the General Authorities are extended to the marvelous Aaronic Priesthood program, as well as the work of the auxiliaries, which—under the inspiration of heaven—are being carried forward throughout the Church; and they command all officers and teachers in the various organizations for their diligence and good works in assisting in preparing boys and men for the Melchizedek Priesthood.

Bishops and others concerned are reminded that they at all times should be cognizant of the fact that Aaronic Priesthood holders will before long receive the Melchizedek Priesthood, and many of them will be called into the various positions

of leadership in the Church and thereby inherit the responsibility of carrying forward its programs. Thus, every possible effort should be made to keep all the boys in line with the gospel principles, conforming their lives to Church standards, in order that they might remain worthy and at the proper time be advanced to the Melchizedek Priesthood. The men in the senior Aaronic groups should be worked with patiently, persistently, and intelligently in order that they will overcome any habits which have kept them from receiving the Melchizedek Priesthood; and as soon as they are worthy, they should receive that priesthood.

Second—Purpose to Prepare All Latter-day Saint Males for the Melchizedek Priesthood

It is the avowed purpose of the leadership of the Church, assisted and sustained by the holders of the Melchizedek Priesthood throughout the entire Church, to prepare all male members for the higher priesthood in order that they may receive a fulness of the blessings of the gospel of Jesus Christ. In order to achieve this goal, the complete Aaronic Priesthood program should be pushed forward vigorously; and, each boy of Aaronic Priesthood age should be the direct concern of the leaders and his activities guided by them continuously. In relationship to the boys under their charge, those called to positions of leadership should at all times put into operation Jesus' parables of "The Lost Sheep," "The Lost Coin," and "The Good Samaritan."

Also, an excellent program has been inaugurated for the benefit of the senior members of the Aaronic Priesthood. The General Authorities hereby encourage the bishops and their assistants throughout the entire Church to put into operation the complete program for the men who hold the Aaronic Priesthood and vigorously carry it forward, remembering at all times that the worth of a human soul is precious in the sight of the Lord. The leaders are encouraged to organize into quorums all the men who hold the Aaronic Priesthood, to instruct them in the ways of right-

¹D. & C. 132:19-23.

²Ibid., 14:7; 11:7; 66:12.

³1 Cor. 2:9.

⁴D. & C. 107:13-17.

Priesthood

cousness, to encourage them to keep the commandments, and in such cases as needed, to help them to adjust their habits to Church standards, thereby preparing themselves to receive the Melchizedek Priesthood. Following its reception and as a result of their continuance of keeping God's commandments, these brethren will prepare themselves for the higher ordinances of the gospel.

SELECTING MEN FOR THE MELCHIZEDEK PRIESTHOOD

First—Choose Only the Worthy Men to Receive the Melchizedek Priesthood

Even though every conceivable effort has been exerted to induce certain men who belong to the Church to prepare themselves to receive the Melchizedek Priesthood, they refuse to comply. Under those conditions, they should not be given the Melchizedek Priesthood until they become worthy; however, those holding responsible positions of leadership should patiently and persistently continue to labor with them.

Before men are ordained to the Melchizedek Priesthood, they should have proved their fitness for such a great blessing and holy calling. Their worthiness to hold the priesthood and their advancement therein should be determined by their lives within the gospel fold. Those who receive the Melchizedek Priesthood should be men who fearlessly abide by the commandments which God has given, dedicating themselves to the work of the Lord and the upbuilding of the kingdom. On this subject, the Lord has instructed as follows:

There has been a day of calling, for the time has come for a day of choosing; and let those be chosen that are worthy.

And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;

And inasmuch as they follow council which they receive, they shall have power after many days to accomplish all things pertaining to Zion.⁵

Thus, men must prove themselves worthy to receive the Melchizedek

Priesthood by living righteously and conforming their lives to the words of eternal life. Should they receive the priesthood unworthily, it would not be a blessing to them but may prove a curse, for the Lord had declared:

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.⁶

Second—Those Whom the Lord Chooses

In modern revelation, the Lord has warned the male members of his Church with the following forceful language:

Behold, there are many called but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.⁷

Third—A Caution to Presiding Stake Officers

The following instructions are given in the *Melchizedek Priesthood Handbook* (pp. 64–65) as a caution to the presiding stake officers:

For a long time the General Authorities of the Church have felt that not enough care has been exercised in ordaining men to offices in the priesthood. There are in the Church thousands of men holding the Melchizedek Priesthood who are inactive. Many of these men, when they were ordained, did not understand the full meaning of priesthood nor the obligation they accepted to magnify their callings. The Lord has made very clear in several revelations, notably sections 20:38–66; 84:32–42; and the entire revelation known as Section 107 of the Doctrine and Covenants, the

importance of faithfulness and cleanliness of life on the part of those who are ordained to the priesthood.

This laxity in ordaining has resulted in many brethren, who have received the priesthood and were not really worthy, returning to their evil habits and indifferent ways, if these were ever forsaken. Because of this condition, presiding officers of stakes are asked to use care and discretion in approving candidates for ordination and to be sure that they are living in full accord with the principles of the gospel and the doctrines of the Church. Moreover, presiding officers should faithfully impress upon all candidates for ordination the seriousness and responsibility which ordination to the priesthood entails and the grave consequences of disobedience or the violation of the covenants which are received when offices in the priesthood are conferred.

OATH AND COVENANT OF THE PRIESTHOOD

Every member of the Church of Jesus Christ of Latter-day Saints is very fortunate to be privileged to live in the age of the world's history when the Lord has made it possible for all male members to receive the Melchizedek Priesthood on condition of their worthiness and enjoy the blessings provided therein.

All those who receive the Holy Melchizedek Priesthood receive it with "an oath and covenant." The covenant is that they "... give diligent heed to the words of eternal life." The Lord hath declared: "For you shall live by every word that proceedeth forth from the mouth of God." In other words, when men receive the Melchizedek Priesthood, they enter into a covenant with God that they will be diligent in their efforts to magnify their callings in that priesthood and earnestly strive to the best of their abilities to keep every one of his commandments.

On the other hand, God's part of this covenant, which he seals with an oath, is that if priesthood holders keep all of the commandments and magnify their priesthood to the best of their abilities, Jesus Christ declared:

. . . all that my Father hath shall be given unto him.

(Continued on page 477)

⁵Ibid., 105:33–37.

⁶Ibid., 82:3; Luke 12:48; 2 Ne. 9:23–27.

⁷D. & C. 121:34–37.



The Presiding

Suggestions For Aaronic Priesthood Bearers Officiating In The Sacrament Service

THE FOLLOWING recommendations, covering the administration and passing of the sacrament, are passed on to our stake and ward committees for Aaronic Priesthood under 21 for immediate and continuous consideration and attention:

1. No person is to receive the sacrament until after the "highest authority" who is sitting on the stand, has been served.

2. Immediately when the "highest authority," who is sitting on the stand, has received the sacrament, all others, both on the stand and in the congregation, are to receive the sacrament in their turn without further preference to authority or positions held.

3. The sacrament should not be passed to persons attending other meetings in the meetinghouse during the sacrament meeting time even though they may be listening to the sacrament prayers broadcast over a public address system. Therefore, only those actually attending the sacrament meeting, hearing and assenting to the sacrament prayers, are to receive the sacrament.

4. Under no circumstance should the sacrament be passed to anyone on the outside of the building.

5. Those passing the sacrament are not to assist the priests at the sacrament table in any way while the meeting is in progress.

6. Unless a young man is excused by the bishop, he should remain for the full sacrament meeting time after he

has assisted in passing the sacrament. This recommendation applies also to those who officiate at the sacrament table.

7. Aaronic Priesthood members moving from one location in the chapel to another, following the administration of the sacrament, should be taught to do so reverently, avoiding all unnecessary noise or disturbance. Any such movements should be with the approval of the bishopric or they should be avoided.

8. The bishopric, secretary, and quorum advisers should insist on order and exemplary behavior, throughout the entire meeting, on the part of Aaronic Priesthood members who officiate in the sacrament service.

9. We should not feel that the passing of the sacrament is the duty of the deacons only. Bishoprics will do well occasionally to assign the teachers and priests to pass the sacrament and thus avoid the encouragement of any false

notions concerning this priesthood responsibility and privilege.

10. It is recommended that young men bearing the Aaronic Priesthood, preferably teachers, be assigned the responsibility of preparing the sacrament table before the meeting begins. This would include filling the trays with water and providing a sufficient quantity of sliced unbroken bread and placing clean white linen under and over the trays when placed on the table. Extreme care should be exercised in keeping the trays free from surplus water.

11. Young women, where desired, may be given the responsibility of taking care of the linens and the sacrament trays following the sacrament meeting. These appurtenances should be kept spotlessly clean at all times.

12. Any surplus bread left over may be eaten for food and should not be wasted. When eaten as food, the broken bread has no sacramental significance.



Long Beach (California) Stake presidency and stake committee are shown with the twenty-eight Aaronic Priesthood members who maintained a one hundred percent attendance at priesthood and sacrament meeting for the year 1954.



NINETY-ONE PERCENT
QUALIFIED FOR AWARD

Bountiful Third Ward, Bountiful (Utah) Stake, qualifies ninety-one percent for Individual Aaronic Priesthood Awards for 1954. This is a remarkable record for such a large enrolment. The bishopric and quorum advisers are included in the photograph.

THE IMPROVEMENT ERA

Bishopric's Page



Prepared by Lee A. Palmer

THREE BROTHERS DISPLAY AWARDS



James, John, and Eugene Roberts, brothers, all priests, Bountiful Ninth Ward, Bountiful (Utah) Stake, have earned and received seventeen individual Aaronic Priesthood awards (including three for 1954) since they were ordained deacons.

AWARD REPORT FOR 1954 (As of May 1, 1955)

Stake Awards	18
Ward Awards	555
100% Seals	2,735
Aaronic Priesthood Pins	5,804
Priests	6,303
Teachers	6,339
Deacons	8,363
Total Individual Awards	21,005

NAMPA SECOND WARD, NAMPA (IDAHO) STAKE SETS RECORD

All members of the deacons and teachers quorums, Nampa Second Ward, Nampa (Idaho) Stake, qualified for the Individual Aaronic Priesthood Award for 1954. The ward qualified eighty percent of the total enrollment.



Teach Priesthood Bearers To Be Punctual

WHAT is being done in your ward, in your quorum, to overcome indifference to punctuality on the part of Aaronic Priesthood members?

We think it very likely there is not a ward in the Church without this problem in some measure. In some areas, the habit of being late in attending meetings or keeping appointments has developed to alarming proportions in some of our boys.

All Aaronic Priesthood leaders are asked to make punctuality a project to be worked on wherever, and as long as, necessary.

To do the job effectively in the ward will require work with all Aaronic

Priesthood bearers as a group and with individuals. Please do not overlook the individual. Be kind and understanding but persist in your efforts to persuade boys away from any indifference to keeping appointments as promised, and attending meetings on time.

Another matter is that too often Aaronic Priesthood boys attend a meeting only long enough to insure their credit in the award program. We suggest careful attention be given to this infraction wherever it exists. Our boys are expected to be punctual and to remain for the full time of the particular meeting.

CHALLENGING RECORDS IN ATTENDANCE AT MEETINGS



Lovell Shumway



Lael Hoopes



David Sorenson

Lovell and Lael are both from the Star Valley (Wyoming) Stake, the former from the Osmond Ward, the latter from the Fairview Ward.

Lovell has a one hundred percent attendance record at sacrament and priesthood meetings for seven years while in the Aaronic Priesthood. Lael has the same perfect attendance record for six years.

David, American Fork First Ward, Alpine (Utah) Stake has attended all sacrament and priesthood meetings for five years.

Today's Family-



Gladys D.
Wight

Buffet Suppers Gladys Wight's Delight

by Iris Parker

EVERYTHING Gladys Wight does, she does with earnestness and enthusiasm and kindness. And perhaps her most outstanding quality is kindness—generosity. She is extremely thoughtful and big-hearted, loved by everyone. She enjoys cooking for her family, and many a Sunday there are more than a dozen people to dinner. She is famous for her buffet suppers on the patio of her home—and her favorite party food or everyday food is poultry. The reason is simple—her husband, Reed J. Wight, is in the poultry processing business.

Here are some recipes for turkey and chicken dishes, as well as some of Gladys' other favorites:

Fried Chicken in Batter

1 egg
1 cup milk
1 cup sifted all-purpose flour
1 teaspoon baking powder
 $1\frac{1}{2}$ teaspoons sugar
1 teaspoon salt
1 frying chicken (2 $\frac{1}{2}$ to 3 pounds)
cut in pieces

Beat eggs and stir in milk. Add sifted dry ingredients and beat until smooth. Dip pieces of chicken in batter and fry in fat heated in deep fryer to 365° F. Cook large pieces first, for about 15 minutes. Fry backs and wings about 13 minutes, liver for one minute. Drain on paper toweling.

Chicken can be fried without batter, if desired. Salt after frying. Serves two to three.

Chafing Dish Chicken

4 tablespoons butter or margarine
4 tablespoons flour

2 cups milk
1 teaspoon salt
 $\frac{1}{8}$ teaspoon white pepper
1 cup canned green peas
1 cup cooked chicken, diced
2 cups corn chips.

Make a sauce of the butter or margarine, flour, milk, and seasonings. Add peas and chicken. Crush corn chips and put on top.

Turkey Steaks

Dip in milk and then flour. Fry in vegetable fat until brown. Place in casserole or baking pan. Add 1 can undiluted mushroom soup. Sprinkle with paprika. Bake for one-half hour in moderate oven.

Rice Soufflé

1 cup rice (steamed in 2 $\frac{1}{2}$ cups water)
1 medium green pepper (ground)
 $\frac{1}{2}$ cup onion, chopped
2 cups grated cheese
1 cup milk
 $\frac{1}{2}$ teaspoon salt
1 scant cup chopped parsley
 $\frac{1}{2}$ cup melted butter
2 eggs

Mix together, saving one-half cup cheese for topping. Bake one hour at 350° F.

Mustard Ring (to serve with ham)

4 eggs
 $\frac{3}{4}$ cup sugar
3 tablespoons powdered mustard
1 cup malt vinegar (dilute vinegar if too strong)
Salt to taste
1 pint whipping cream
 $1\frac{1}{2}$ tablespoons gelatin

Beat eggs and add sugar, mustard, and vinegar. Soak gelatin in one-half cup water and add to egg mixture. Cook until creamy. Let cool and gently add whipped cream. Add a few drops of

yellow coloring to gelatin. Put in ring mold. Pimiento and parsley can be added if desired.

Spoon Bread

1 cup shortening
2 tablespoons salt
2 tablespoons sugar
2 yeast cakes (dissolved in one-half cup warm water)
3 cups flour
4 eggs, beaten in one at a time

Mix the above ingredients well. Add enough flour to make sticky dough (6 to 8 cups). Let rise until double in bulk. Knead down. Pinch off pieces size of walnut. Roll in melted butter, cinnamon and sugar (1 cup sugar and 2 teaspoons cinnamon), and chopped nuts. Stagger in well-buttered angel food pan until pan is half full. Let rise to within one inch of top. Bake 50 minutes at 350°. Put foil in oven to catch butter that seeps out of pan.

This recipe will make two pans of bread.

Spiced Tomato Juice

5 cups tomato juice
6 tablespoons brown sugar
6 whole cloves
2 sticks cinnamon
4 slices lemon

Combine all ingredients and bring to a boil. Simmer for five minutes and strain. Serve warm with cheese sticks. Makes 8 to 10 cups.

Brownies

2 heaping tablespoons shortening
4 squares chocolate
2 cups sugar
4 eggs
2 teaspoons vanilla
 $1\frac{1}{2}$ cups flour
2 teaspoons salt
 $\frac{1}{2}$ cup milk
1 cup nuts

(Concluded on page 470)

Know Your LDS Cooks

Easy Livin'- paper napkin recipes..



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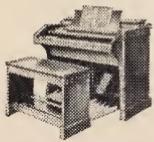


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Know Your LDS Cooks

(Concluded from page 468)

Melt shortening and chocolate in pan. Add sugar and eggs and stir, but do not use a mixer. Add flour, milk, salt, vanilla and nuts. Bake at 375° F. for thirty minutes. Frost while warm.

GLADYS WIGHT is one of the busiest persons you will find. Besides keeping an immaculate house and cooking luscious meals for her husband and daughter, Peggy, she occasionally helps her husband in his business and fills in now and then as a substitute teacher in the Ogden schools. She loves people, and so she does extensive entertaining. She even finds time to work with ceramics and fills her assignment each month as a visiting teacher in the Relief Society.

Sister Wight has worked in the MIA for twenty-six years. She served in ward Mutuals and was an MIA stake board member for fifteen years. She was appointed on Sister Bertha S. Reeder's original board seven years ago and has served on the M Men-Gleaner, drama, and Special Interest committees, and is now chairman of the Junior-Gleaner committee!

Besides their Mia Maid daughter, Brother and Sister Wight have a son, DeVerl, and three grandchildren.

A PARABLE FOR PARENTS

By Lee Priestly

JOHN FONDPARENT loosened the last button on his vest as with his newspaper he settled himself with the reminiscent satisfaction of the well-fed. Relaxed in his chair, he watched his wife inspect a shirt taken from her mending basket with a look on her face of one who expects the worst.

"How does he do it?" Mary Fondparent asked.

Knowing this for a rhetorical question, John Fondparent applied himself to his reading.

"Wouldn't you think," Mary asked, "that sometime one button would stay on—or one buttonhole not rip?"

"Apparently not, when Tim's inside the shirt."

Mary Fondparent reached for her needle. "If I sew the buttons on extra tight, out they come by the roots. If I sew them loose, they scatter like falling leaves."

THE IMPROVEMENT ERA

The Story of a Woman
who was caught

In the Gospel Net

By DR. JOHN A. WIDTSE

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John Fondparent wasn't really interested in Tim's lack of buttons. "That was undoubtedly the best lemon pie I've ever eaten," he said, then he added hastily, "of course, it wasn't better than the pies you bake."

"Of course it was," his wife agreed placidly. "My pies are ordinarily good, but Marianne's lemon meringue is a cookery masterpiece."

"From the best cook in town, Mother, that's praise!" Marianne followed her gay voice through the hall doorway. She struck a pose before them and twirled in a flutter of skirts. "Like it?"

A gay embroidered rooster on the bodice of the white dress seemed to peck eagerly at three yellow buttons shaped like grains of corn.

Marianne's father chuckled as he inspected it. "That's the best dress you've designed yet."

As the doorbell rang, Marianne kissed them both hurriedly. "I told Roger not to come for me till the very last tick. I was afraid I wouldn't get the hem finished." Then in a clatter of heels and voices she was gone.

"Where's Roger taking her?" John asked his wife.

"Marjorie Carter is having a party for the cousin who is visiting her. You remember, I told you about Cora Carter's sister and niece who live in New York."

John nodded, his mental eye recalling the dress his own daughter had designed and made. "Where did Marianne find buttons that would fit the idea she had for her dress?

"Those grains of corn on her dress? She couldn't find any, so she made those. Out of a yellow toothbrush handle with her nail file." Turning Tim's mangled shirt in her lap, Mary sighed. "Marjorie's cousin is so gifted. She sings very well, and she has studied art and speech under the very best teachers. I do so wish Marianne had some accomplishments."

NO COMMENT

By May Richstone

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If I Were in My Teens

by Alberta H. Christensen

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DEAR SON, Each of your letters awakens memories, for this is your first summer to be away, and I also was a middle-teen when I took my first long trip from home. Some of your reactions to this new experience are similar to my own—at your age. These are wonderful years, son, full of expectancy and wonderment. With all its so-called problems, and all the uncertainties of the atomic age, it still is wonderful to be a teen in today's world. There are so many challenging, constructive things to do, interesting things to know and to have, that I am profoundly amazed that any person should exhibit an attitude of boredom. There is no room in this world for boredom. It is all a matter of attitude, of objective purpose; we find that for which we seek. Those who look for nothing, find nothing—at least of interest. Those who look for opportunities, find plenty of them.

Such reflection makes me grateful for those influences of early years which have given me an enthusiasm for life, and which you seem to share. Many of my present interests originated, or at least were nourished, during my teen years. And I would go back and relive them chiefly to give these interests deeper root. Of course there are a few things I would do quite differently or—just wouldn't do.

I am with you today in thought, as I read of your first sight of the Pacific—the surging ominous waves, the peacefully calm inlets. Only the barrier of miles and years separate us in this experience of which you write. You are looking ahead, to a world rich with promise, while I of middle years, am looking in two directions.

We have both heard the phrase, "If I had it to live over again." I have used it myself, many times, implying of course, that I could take to that re-living the wisdom earned through subsequent years. Otherwise there would be no profit in going back. Would you like to know what I would do differently, if I were your age again?

First of all, I would learn to listen. I would not turn a deaf ear to the comments of my elders, though occasionally I did—even to those of my parents. I felt pretty sure about what I considered academic facts, and some things mother said seemed to me, pretty old-fashioned and "out of date." I often used that phrase. How I have come to realize the truth of her statements! I would also say, "But times are different, Dad!" not knowing how many fundamentals are unchanging. If I could go back I would know that although experience is the great teacher, much unhappiness could be avoided and much time saved by taking the advice of those who had to learn through experience.

I wish you could have known my father. He read extensively and had an illustrative story for nearly every controversial situation. I can see his kind face now, lighting with earnestness or whimsical humor as he retold them. Some of these stories I remember and treasure for their charm and wisdom. But there are interesting fragments, from those occasions when I did not listen, and therefore cannot recall in completeness or with accuracy, which make me wish I might go back. Truths, simple but fundamental, were in those stories—decisions which had influenced his life or my mother's. Since I did not listen, they are merely fragments of

THE IMPROVEMENT ERA

memory. One incident, to which I did listen with interest, brought a rich and satisfying reward, for it was the means of my finding (when just your age) a large printed record of our ancestors. This is the big green book I call "Jenny" and from which thousands of our family names for temple work have been taken.

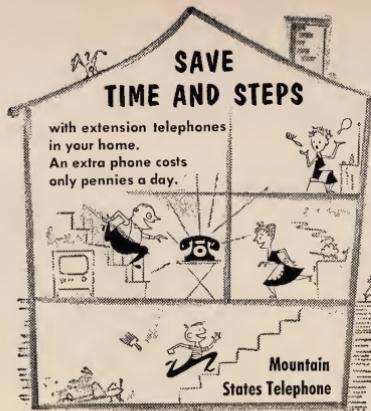
I am glad that you are affiliating with the young Church group, even though you will be with them for only a few weeks, and that you have found people, in general, so friendly. If I could go back to my teens, I would engage in even more group activity than I did, for I would know that the introspective, insecure feeling, so characteristic of the teen age, can be largely overcome by objective, group activity. We forget ourselves as we share enjoyment with others. You have found the people friendly because you have reached out to them in friendliness, another of your virtues.

We mailed the books you wanted. They should arrive soon. I was working in the city library—afternoons, Saturdays, and summers when about your age and came to know a good deal about books. I needed to, and this contact with literature has been invaluable to me, but if I had it to do over again, I would read even more—more thoroughly and more selectively. There are a number of books which I should have read in my teens but did not. Some of these I have read in recent years, with less enjoyment and almost jealous of the time involved.

I know what you think about the merits of radio and TV. They hold great promise educationally, and sometimes are very good, but they do not substitute for literature. There is a time and season for all desirable things, and teen years are good reading years. Busy as you are, at no time in your life, perhaps, will you be as free to schedule your own time as you are now. Make friends with some great people of the book world and take them with you, through life.

Someone has said that you can classify a man by what he does in his leisure time—when he doesn't have to do specific things. This reminds me of another thing I would do if I were in my teens. I would pursue some of my early handicraft interests more intensely so that I might more easily take them up again in later years when hobbies are of

(Concluded on following page)



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AT YOUR GROCERS

If I Were in My Teens

(Concluded from preceding page)
such value and you children need me less. Your father has always said that no matter how smart a man is or how much brain he must use in his profession, he should also know how to do at least one productive thing with his hands. This head and hand combination, he says, makes for good balance.

Have a good time, Son, keeping in mind, of course, that a really good time is never followed by regret. And dream a little, too, remembering that there is a difference between dreams and mere wishful thinking. Dreams are the foundation stones for accomplishment; wishful thinking merely a substitute for action.

So much for going back—which of course one can never do, except in memory. At the moment I am glad that this is so. If I were in my teens, today, I would not be the mother of a teen-age son—tall, red-haired, clean, and alert—ready for the good things of life. May heaven bless you, son, that you may recognize these good things and make them a part of yourself.

Lovingly,
Mother

P.S. It will be good to have you home again. Even your room misses you.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earliest will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

It's easy to make waterproof matches to take on fishing or boating trips. Use ordinary matches with phosphorus heads. Roll the upper half of each match in candle drippings. With one of these matches, you can be out in the rain for hours and still get a light.—D. K., Lansing, Michigan.

When packing frosted cake or cupcakes in a lunch, lightly butter the waxed paper used for wrapping. This will keep the frosting from sticking to the paper and rubbing off.—E. B., Taber, Alberta, Canada.

It is often cheaper to buy large cuts of meat and grind them at home. Here is an easy way to do it. Cut the meat into strips and freeze them. Put through the grinder while they are still frozen hard. They will go through surprisingly easy, will not stick to the grinder, nor drip juice, and the fibers will not wrap around the threads in the grinder. Meat can be ground as fine as desired.—Mrs. L. A. K., Seattle, Wash.



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Flowers for the Lady

by R. K. Kent

FLOWERS for your lady are a gracious gesture at any time. But the fellow who makes the big hit is the one who knows what kind of flowers to send and when to send them.

If it is a corsage for a party, there are other flowers besides gardenias and orchids. No matter how much the corsage costs, the girl friend is not going to be happy if it clashes with the color of her dress. When you send a corsage, it is always best to find out what kind of dress the girl is going to wear, not just the color but the make of the dress and the material. This may be Greek to you, but with that knowledge you can consult your sister or mother, or the florist for the appropriate corsage; telling the florist the state of your finances will make for just the right combination for everyone.

It isn't always the costliest corsage that makes the biggest hit. Something odd like bachelor buttons and marigolds tied with a silver ribbon is stunning on a black dress. There are pink and red camellias that make the standard old gardenia look ill. Gladioli, lilies, bright carnations, or snapdragons can be fashioned into something exotic for the glamor girl. The older woman always loves something nostalgic such as sweet peas, rosebuds, violets, pansies, or daisies.

There are times when a corsage is not appropriate for a party. A corsage does not go well with some evening dresses or with a gown that is very ornate. In this case the girl may prefer a flower for her hair. When choosing this, be sure to pick one that will lie flat, a single large flower or a small cluster of wee ones. And have it made up simply, without bows or frills. In some cases she may prefer flowers to wear at her waist. A simple flat flower for this, or a cluster of small flowers, tucked through a round paper doily is just the thing.

One should give a little forethought to sending flowers to the sick, too. It
(Continued on following page)



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HALL'S REMEDY

Salt Lake City, Utah

Flowers for the Lady

(Continued from preceding page)

has always been a rule not to send heavily scented flowers to the ill. It is also good taste to send cheerful flowers. Lilies, white snapdragons, or white gladioli are too somber to cheer a sick person. Gay bold colors are the things to send. There are beautiful baskets and flower arrangements made up for this purpose. But these are expensive and since the thought behind the flowers is much more appreciated than the flowers themselves do not hesitate to send the simplest bouquet. The mother of a new baby is in the hospital such a short time she loves a potted plant to take home with her or one of the small figurines filled with flowers. When Grandma is in the hospital she would dearly love to see a familiar old geranium or fuchsia such as she grew in her garden. And men? Well, if you send them flowers make them big and cheerful and masculine looking. Don't send some odd variety that he won't recognize. Most men know roses or daisies when they see them. Do enclose a funny card with them. They will keep the card and take it home with them, but they will probably give the flowers to the pretty nurse.

When sending flowers to a funeral keep them in good taste. The showy wreath is no more appreciated than the smallest spray. Keep within your means. If you are sending the flowers to a very close friend, why not send a pot of red tulips or a bright hyacinth to the lonely home? When in doubt, or when the funeral is a large one, and there will be so many flowers anyway, the happiest solution is to send a small check to the children's hospital or some other worthy charity in memory of the deceased and simply send a card of sympathy to the family mentioning that this has been done.

In small towns where there is no florist, sometimes there are no flowers available. So why not send greens, ferns, small evergreens, or small potted cuttings? These sometimes grow into a beautiful memory, when the cut flowers would have vanished long before. It is the remembrance that counts.



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Mormons in the Magazines

(Concluded from page 390)

pages, and four pictures by Charlotte Brooks, produced by Leo Rosten). Key questions are of the type that strangers would like to know about the history, beliefs, and practice; these are clearly and authoritatively answered with the help of some scriptural references, for example,

"Do the Mormons have ministers?

"Among the Latter-day Saints, there is no 'professional' clergy. The Church offers opportunity for participation and responsibility for everyone. Any worthy man may be called to be a bishop or to fill any other priesthood office for an unspecified time, and without financial compensation. For his livelihood, he would usually continue his lay profession or occupation.

"A boy or girl of eight or ten may occupy a pulpit for a short talk. Boys beginning at the age of twelve are ordained to an office in the priesthood. There are organizations within the Church that provide for study, for service, and for the cultural and recreational activities of every man, woman, and child of all ages. All are expected to participate and to perform some service. The Mormon is proud of his 'practical' religion which takes into account the wholeness of man and teaches that . . . men are, that they might have joy' (Book of Mormon, 2 Nephi 2:25)."

Melchizedek Priesthood

(Continued from page 465)

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant from my Father, which he cannot break, neither can it be moved.³⁰

³⁰Ibid., 84:38-40.

Thus, according to the oath and covenant of the priesthood, we shall have the privilege of being sealed to our wives, of having our children born under the covenant, and of eventually gaining eternal life in the celestial realms upon condition of our faithfulness to the end. However, these are the words of the Lord regarding those who do not prove faithful to the covenant of the priesthood:

(Concluded on following page)



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Melchizedek Priesthood

(Concluded from preceding page)

But whosoever breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.¹¹

The foregoing definitely shows that dreadful consequences await priesthood holders who do not live in accordance with the oath and covenant of the priesthood after they had received it.

¹¹*Ibid.*, 84:1.

These Times

(Continued from page 370)

and the truth was to make us free. Modern prophets have declared that "the gospel is a perfect law of liberty." Is it wise, perhaps, to recall that to cry "Lord, Lord," is not to enter the kingdom? How can freedom and organization be reconciled? In the family? The ward? The quorum? The auxiliary? The stake? The wide, vast far-reaching Church? This outcome is no more a matter of happenstance than full tithe-paying, Word-of-Wisdom keeping, and ten percent attendance at meetings. No great principle is achieved, simply because proclaimed. Perhaps the greatest demonstration of a social problem's solution in these times is a challenge for contemporary Christians—especially if there is ground for Toynbee's analysis that churches represent a new and potentially attractive species of society.

How can a man have his liberty and render obedience at the same time? Theology presents us with the vision of the Great "Council of the Gods." (See Job 38:4-7; Abr. 3:22-25) and the decision that the free agency of man must be eternally inviolate. Socially and politically this ideal becomes weighted down under the pressure of those free agents, whether king, priest, pope, parent, or child, who use weapons ranging from force to bribery to gain their ends; and it becomes lost under the negligence and weakness of those who fail to measure up to the responsibilities of the kingship of choice. Constitutionalism, in church and state, including prescribed procedures, generally-known (and not secret) goals and objectives, represent the contemporary cultural burden of the problem.

As stated earlier, Professor Toynbee does not rate as a professional theologian, but as one who has attempted

THE IMPROVEMENT ERA

to examine twenty-one specimen-civilizations under his history-glass, he, as a secular scholar in a secular age, offers some ideas. Among them is the following view on the importance of recognizing rich variety in the ecology of man on this planet:

"Uniformity is not possible in Man's approach to the One True God because Human Nature is stamped with the fruitful diversity that is a hallmark of God's creative work. . . . The 'true light, which lighteth every man that cometh into the world' (John 1:9) has to be received by every creature according to the particular lights with which the Creator has endowed it. To enable human souls to receive the divine light is the purpose for which Religion exists, and it could not fulfil this purpose if it did not faithfully reflect the diversity of God's human worshipers." (Vol. 7:442.)

Toynebee doesn't think that things will ever be done on earth as they are in heaven, but the "progress of individual souls through this world towards God, and not the progress of society in this world, is the end in which the supreme value is found" (p. 564). His fear of anthropolatry (man-worship or institution-worship) is again expressed in the statement that "the touchstone of the value of an institution is whether it helps or hinders man to find his way back to his Maker, and an institution will become an obstacle if it is taken as being an end in itself instead of being used as the mere means that is all that it truly is" (P. 561.)

One comes through the remaining volumes to the closing lines of volume X with the feeling that this great scholar has acquired a sense of appreciation for mankind's historic-religious experience Christian, Muslim, Hindu, Buddhist, Jewish, or what not, that few others will ever realize. Furthermore, one is impressed with his view of the significance of the contemporary four "higher religions" and their potential harmony. The hypothesis that universal churches represent a new and important object of study and examination by the social scientist, in a different sense from what past views permit, is challenging and intriguing. Especially is this so in view of his theory that universal churches, in some circumstances, represent a "new species of society" in an upward spiral of significance, beyond the significance even of the major civilizations. Whether such a new "species" can successfully reconcile freedom and organization remains a practical problem. Toynebee believes "the love of God and of man" is the essential key. But can this key be turned on earth, by men, as it is in heaven? This, dear reader, is where we come in, not only to the study, but also to the living of history in these times.

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GOLDEN GLEANER OF HAWAII MISSION



SISTER Gertrude Souza of the Kauai District, Hawaii Mission, has recently been awarded her Golden Gleaner certificate and is honored as the first Golden Gleaner in the Hawaii Mission. At the same time she received her award, she was chosen to be the Hawaii Mission YWMIA supervisor, which also is the first time that this position has been held by a local Saint. Sister Souza served on a two-year mission to Japan from June 1951 to June 1953, and has served as YWMIA supervisor for the Kauai District.

This summer she plans to attend the MIA June conference to obtain new ideas to use for the Hawaii Mission with hopes that just such a program may be put on in the islands.

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Gentlemen,

ALLOW me to congratulate you on a truly fine magazine. It helps me spiritually more than I could ever express in words. Whenever I feel a little lonely or homesick I open the Era and am completely entranced with the stories and articles.

Yours truly,
/s/ James E. Kemple

MIA MEMBER NINETY



The Rupert Second Ward of the Minidoka Stake at Rupert, Idaho have a living answer to those who say they are too old to attend MIA. He is John W. Hymas who observed his 90th Birthday on February 22nd. He is a regular and enthusiastic member of the Special Interest Group of the Rupert Second Ward MIA. Brother Hymas and his wife, who died three years ago, were the parents of 12 children. Together they have faced the hardships as well as the joys of the passing years on the Minidoka project and have contributed their full share of service to the Church and its auxiliaries. Left to right, Ray Johnson, asst. sup't., Bishop LeRoy Blacker, John W. Hymas, Vaughn Bair, Sup't. YMMIA, and Leah Catmull.

M MEN GLEANER WEEK IN HAWAII

THE YOUNG men and women of the Mutual Improvement Association of the Oahu Stake held their annual M Men and Gleaner Week program recently. The activities included firesides, a temple excursion to the Hawaiian Temple at Laie, election of officers for the coming year, visiting classes in neighboring wards and branches, a talent program at Kaneohe, a picnic at Laie, and sunrise services at both the tabernacle in Honolulu and the temple at Laie. The climax of the week's program was the formal banquet and dance which was held at the picturesque Elk's Club at Waikiki Beach. Two hundred and eighteen people were in attendance. Master M Men and Golden Gleaner awards were made to four outstanding members of the MIA who had fulfilled necessary requirements. The

three girls who achieved the Golden Gleaner award and pins were: Amy K. Brown, Stake Gleaner Leader; Merren Au, Laie Ward; and Viola Kelii, Laie 2nd Ward. John Medeiros of the Kaneohe Ward received the Master M Man award and pin from Stake YMMIA Superintendent Robert S. Taylor.

The highlight feature of the M Men-Gleaner week was the presentation of the Honorary Master M Men and Honorary Golden Gleaner awards. For the first time in the history of the Oahu Stake two honorary awards were presented for outstanding service to the youth of the church. The awards were presented to Edward L. Clissold, President of the Oahu Stake and Irene P. Clissold, wife of President Clissold.

President Clissold, the recipient of the Honorary Master M Man award, has held many important positions in the Church, as has Sister Clissold, recipient of the Honorary Golden Gleaner Award.

Honored guests at the annual M Men Banquet and dance held in March. (Above) All were awarded Master M Men and Golden Gleaner awards with the exception of Sister Keawemahuhi and Brother Lung who had previously been given the awards. (L. to r.) John Medeiros, Merren Au, Amy K. Brown, Irene P. Clissold, Edward L. Clissold, Juanita Kelii Keawemahuhi, Viola Kelii, and Glen Lung.

Officers of the Oahu Stake MIA: (l. to r.) First row: Wesley Kekauoha, M Men Advisor; Hideo Kanetsuna, Sec., YMMIA; Richard L. Clissold, Activity Couns.; Gordon Adams, outgoing Chairman, M Men-Gleaner Council; Wilfred Brown, Stake M Men Supervisor; Second row, standing: Robert S. Taylor, Stake Sup't. MIA; Amy Brown, Stake Gleaner leader; Viola Kelii, outgoing Gleaner Rep.; Winifred Keanini, incoming Rep.; Babs Kelly, incoming Chairman of M Men-Gleaner Council; Lily Deering, Stake Activity Couns.; YW MIA; and Julina Lung, Stake Sec., YWMIA.



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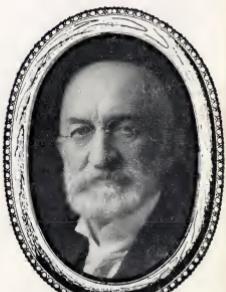
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